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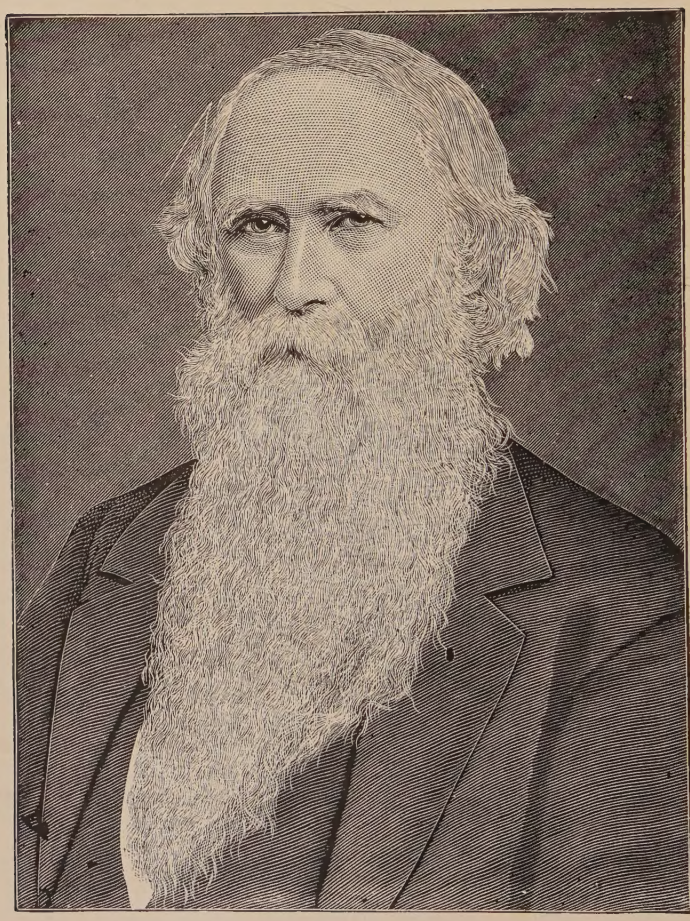

PROF. WM. B. ELLIOTT.

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MAN AN OPEN BOOK

OR

HOW TO KNOW CHARACTER AND DEFINE IT LITERALLY, ESPECIALLY IN RELATION TO THE CARNAL AND SPIRITUAL NATURES.

BEING A SERIES OF TEXTS AND ESSAYS ON

CRANIOGNOMY,

INCLUDING

BRAIN DEVELOPMENT, TEMPERAMENTS, HEREDITY AND METAPHYSICS.

THE WAY MADE PLAIN, SCIENCE AND THE BIBLE AGREEING INDICATING HOW A RIGHT GROWTH OF CHARACTER MAY BE ATTAINED.

BY

JAMES S. DOOLITTLE.

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FOOD, HOME AND GARDEN.

1891

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ORDER OF STUDY.

It is expected that the truths herein set forth will be interesting and instructive to all, and that some persons will desire to *study* as well as read. To those who desire thus to study Human Nature and understand and delineate character in relation to the present, inherited, temperamental and metaphysical characteristics, these suggestions are intended to be helpful, especially so when a competent teacher can not be procured.

First do not try to run until able to walk. Learn the craniognomical divisions and practise each day that which is learned. Next study the perceptive organs in all their different aspects: large, small, active or inactive, evenly or unevenly developed etc. Also their comparative size in relation to the surface of the whole cranium. *Gather facts*, i. e. observe persons with and without large active perceptives. *See* and *perceive* the truth of living realities in regard to persons.

Acquire a thorough knowledge of the location and primary function of all the organs of the perceptive group and their size relative to each other. In like manner proceed with all the groups of organs. Go slowly, carefully, and surely. The study of human nature is a life work, easy after the rudiments are mastered, therefore: "Prove all things hold fast that which is good."

When a knowledge of the location and function of all the organs is acquired, begin to classify heads as belonging to the Hope Head, Conventional Head, Approbative Head, Business Head and Professional Head. Notice now the characteristics of each class and the different combinations with the relative development of the different organs. Observe which organs harmonize with the leading ones and whether there are any organs that are conflicting in their functions with the leading characteristics. Combinations must be studied in order to arrive at right conclusions in regard to the character. By practice the student will be able to judge of the right or wrong growth of character: this is ascertained by the activity of those organs which are in their functions leading in the way of virtue or vice.

In the study of inherited and temperamental characteristics, the same care must be exercised in acquiring a knowledge of the primary indices as was necessary in the study of the location and function of the organs. Be sure to start right: then proceed diligently. In order to start right it is necessary to begin at the foundation i. e. study those persons in whom the indices are plain as written in this book. When the principles of heredity and temperaments are once acquired it is quite easy in most cases to arrive at a correct understanding and delineation of complicated characteristics.

In the study of metaphysics applied to character as set forth in this book, it is necessary to have a knowledge of Bible truth, in order to apply it to the living individual. If the literal facts in relation to the organs have been thoroughly acquired and inherited and temperamental combinations learned, it will be easy to apply them to the character as set forth in the Bible; but it is utterly useless to try to understand and comprehend the spiritual, when the literal is not known. But two general classes are recognized in the study of the metaphysical, therefore it is essential to know which of the organs relate to

the carnal and which to the spiritual. This will be easy if the literal be understood.

With a practical knowledge of the science of CRANIOGNOMY, every moment of time can be utilized in the active development of the perceptive and reflective faculties and the amount of useful enjoyment thereby vastly increased. The *present* is the *only* time and therefore the most important period of life. In its proper use in the study and development of character depends success and consequent happiness.

SUGGESTIONS IN REFERENCE TO THE RIGHT GROWTH OF CHARACTER.

KNOW THYSELF.

BE PERCEIVING
PERSONAL
PRACTICAL
PERSEVERING.

PERCEIVE { The value of a good / That little deeds make / That you are growing } CHARACTER.

PERSONALIZE YOUR CHARACTER.

By self-examination you will observe the weak and strong points. You will also discover the inherited and developed vices and virtues. If necessary, prune out the objectionable and engraft the desirable. Radically Reform and Transform your Character Building.

BE PRACTICAL. Develop those Faculties in which you are deficient and that are necessary for a harmonious Character.

BE PRACTICAL. Character grows, it must have suitable food. Do not give Spiritual food to Carnal minds, unless you so present it that the Carnal nature can assimulate it. Do not give Carnal food to Spiritual

minds and expect a healthy growth. Conventional food will not do for a "Lone Goer." Each Faculty in order to grow must have suitable nourishment, and be exercised in its own functions.

BE PERSEVERING.

CHARACTER IS NOT HASTILY DEVELOPED.

PERSEVERE { IN PRUNING / IN SOWING / IN REAPING.

Perseveringly Build Character by daily adding virtuous thoughts, kind words, loving deeds.

"Buy The Truth and sell not Wisdom, instruction and understanding."

INTRODUCTION.

In presenting this work to the public we are conscious of the fact, that the subject of which it treats is of great importance and value to all who are progressive and recognize the value of truth. The thoughtful and progressive not only seize upon truth wherever found but help others into higher conditions of thought and action. To this class of persons the truths in regard to the great problems of life herein set forth, will be of special interest; for they will be able to discern the inmost principle of truth (which is spiritually discerned,) and are therefore more deeply concerned than those who can see only material things which perish in the using. The materialists or literalists constitute the great mass of mankind, and follow they know not what, truth or error if it be something to be seen and happens to please their fancy. This large class of humanity do not care much for anything but present enjoyment. They may be logical reasoners and desire to

see the cause and thus know the effect, which is right and good; but, while they remain literalists they cannot comprehend the spirit (or principle) which is unseen, eternal and the only real life.

Another class of persons are those who are simply curious. To these anything new, strange or out of the ordinary into the extra-ordinary, excites their curiosity and they sometimes themselves become living curiosities, drifting with the tide towards the end of their lives. Without a thought or care as to their own, or neighbor's welfare or happiness, they come to that end still curious to see something new.

There is another class which may be called the doubting ones. These may be brought up and nurtured in some particular faith of doctrine, having their own established views, can see new facts and principles in the advancing sciences and philosophies, but are doubtful about them, and live and are apt to die in their doubt.

Still another class are those who are thinking men and women, but are unsettled and undecided as to the great principles of life. "They are ever learning but never

come to the knowledge of the truth." They may be called the critical. In their zeal to criticise they often get the husk and let the kernal perish.

All of these classes of persons, and others will come in contact with this work, some to simply glance at it, others to read without much thought, a few, yet many in the aggregate, will read it thoughtfully and be able to drink in some truth in regard to themselves that will be of lasting benefit, and bring forth fruit in a better life, and help others to also rise into a higher plane of thought.

We recognize in man the greatest work of the Creator. Man has been given by the Almighty, dominion and power over created things, and has been taught to use the powers and elements, for his own use and advancement in knowledge, and for the glory of God. Whatever avocation man may pursue, whatever philosophy promulgate, to whatever faith adhere, into whatever science delve, into whatever clime journey, by whatever name known, man in relation to his fellows, and to the Divine Being, is the subject demanding attention above all others. Man in his physical structure is the most wonderful and complicated, yet perfect creature in all his

functions, of all created things. In the structure and the function of the intellect he is still more wonderful. Think of the workings of the human intellect! Think also that the brain is the home of the intellect; that out of it go thoughts and words that startle the world with discoveries of the principles of laws, sciences, philosophies, inventions.

Think of the wonderous progress of art and civilization! When we enter upon the contemplation of the spirit of man in connection with the Divine Spirit, we are awed and inspired. This is a connection so strong that a man by his spiritual discernment and life, while in this earthly tabernacle, may pass beyond the confines of earth and earthly affections, and enter the Kingdom of Heaven: so that to such a man the "Kingdom of Heaven is within." Man being the place and subject, God or Christ within, the King. This connection so strong is as weak as strong. So delicate is it that the world by its allurements easily breaks the connection and death ensues, "for to be carnally minded is death but to be spiritually minded is life." Man being so wonderful in these three-fold relations how transcendingly important is it to properly understand him. How to

study man therefore is the question that now arises. Shall we first look at him as a physical being and study his structure as such? Is there one part of the physical that is superior to another?

What is it that makes man preeminent over other organisms of the animal kingdom? Wherein consists the power by which he is able to subdue and control created things? Is it not in his knowledge of the laws which govern and control them? Having this knowledge he has power over certain elements and can put himself into conformity with, and use them. God has given him an intellect which enables him to think, a memory to hold ideas, and power to reason and arrive at conclusions, all of which by exercise raise him above other created things. Now, where in man is the crown or centre of these capabilities? We answer in the brain.

Science has demonstrated that the brain of man while being one, is composed of many parts called organs. No two heads or brains are alike. Talents are diversified and differently developed. God has given to some one talent, to others two and to some ten. Again, science has demonstrated that a part of the brain shown on the surface by the shape of

the cranium, always indicates the development of a certain talent. It is by the shape of the head therefore and by the development of the organs that we are enabled to arrive at conclusions in regard to the character, and how it relates to the Divine. The talents with which we are endowed fit us for some place in the great plan of the Creator. The important thing for each of us is to be sure what position we are adapted for, what work we were designed to do, and having found it, to so live and act that the people who live in our time and also succeeding generations may be better for our having been in the world.

It is with the desire and expectation of helping some of our fellow beings to find their right places in life, where they can be useful and continually grow into a more perfect manhood and womanhood, and in order that they may see and *perceive* with a "light" that is not "darkness" but being elevated is not "hid under a bushel," but "gives light unto all in the house" that they may glorify "Our Father in Heaven:" With these thoughts and desires we have published this work.

We claim for Craniognomy, superiority

over Phrenology in its power to rightly delineate character in its relation to the Divine. This claim has been fully demonstrated upon very many living heads, and can be further substantiated by actual investigation, unbiased by any prejudice or preconception.

"Prove all things hold fast that which is good." We present this work then, to thinking men and women, who are not in bondage, but are free (or desire to be) from the entanglements of the world, and no longer "sow to the flesh" and "of the flesh reap corruption," but who desire to "sow to the spirit," and "of the spirit reap life eternal."

We are aware that in order to comprehend the unseen and eternal principles of life, and all the great problems that pertain thereto, it is necessary first to study and understand their natural and visible effects. Jesus Christ asked: "If I have told you earthly things and ye believed not, how shall ye believe if I tell you of Heavenly things?" Meaning that unless we understand and believe about this earthly house of our tabernacle, we cannot comprehend about the heavenly house "not made with hands." We understand that the earthly house we now live in is the home of our faculties through

which the heart, mind and soul operate and acquire the fear and knowledge of God which constitutes the Heavenly rest or home. How important then to know about this house we now live in. This can only be learned by investigating the science of human nature by whatever name it is called. Christianity and science belong together, indeed they are one and inseparable. Christian Science, Mind Cure, Faith Cure and kindred subjects, have for the foundation on which to build, the right condition of heart, mind and faith. These modern developments of truth cannot build upon a carnal mind because "the carnal mind is enmity toward God." Christianity is true spirituality not that spirituality which is supposed to manifest itself by rappings, and like demonstrations that can be materalized but a spirituality that cannot be seen with the natural eye, or handled or materalized, but is the living truth: *God everywhere.*

Craniognomy makes a clear distinction between persons who are carnally and those who are spiritually minded. It shows that the former are "of the earth earthy," and adapted to material avocations, while the latter who are in the world but not "of it,"

may have a hard struggle for subsistence, but whose aspirations, developments and possessions are of the heavenly character.

Craniognomy offers to all a course of study which if pursued will lead to the understanding of wisdom; to peace, comfort, and a useful life; to a life that may be prolonged by union with the Divine as made known through the Bible. Craniognomy can thus be applied to the individual, living nature, that may thereby be "made alive in Christ," for "blessed and holy are those who have part in the first resurrection, over them the second death hath no power."

We present in this work the leading principles of this science and enough of the details to enable the careful, earnest student to work out the special developments as they exist in each individual life. In the practical application of the truths thus acquired a more comprehensive view will be taken of the length, breadth and height, of the wisdom of God in the structure of man physically, mentally and spiritually. The student will thus be enabled to grow in the knowledge and likeness of Him who is the Truth and who was and is and liveth forever.

We acknowledge the value of Gall's System of Phrenology. For what it has done, and is still doing for the advancement of Humanity we give it great credit. We also appreciate the work of Wm. Byrd Powell, M. D., of Louisville, Ky., in relation to the Temperaments.

Wm. Byrd Powell was Professor of Chemistry in the Medical College of Louisiana, Prof. of Cerebral Physiology in the Memphis Institute and Prof. of Physiology in the Medical Institute of Cincinnati. He was also member of several scientific societies both in the United States and Foreign Countries.

In a memorial of Prof. Powell published by A. T. and T. H. Keckler, Cincinnati, Ohio, it is stated: "He was a careful student and close observer of nature, and to whatever department of science he turned his philosophical mind he added new and valuable discoveries. In Temperamental Science he was not satisfied with the crude ideas of past centuries but boldly struck out a new path, and by the addition of many discoveries enlarged and simplified the subject into a demonstrable and highly useful science."

The origin of Craniognomy as taught in this book is mainly due to Wm. B. Elliott. Prof. Elliott began the study of Phrenology early in life, under the instructions of Geo. Combe and O. S. Fowler. He also took a thorough course of instruction on temperaments with Wm. Byrd Powell. He practiced and taught Phrenology and Powell's system of temperaments for many years. By self-denial and close observation, he made several corrections and discoveries in regard to the location and functions of the organs of the brain, in this respect his work has been called "purified Phrenology." Prof. Elliott was a native of Juniata Co., and died at Hartleton, Union Co., Pa. in the sixty-eighth year of his age. He was for many years a resident of Philadelphia. There he was well known as a lecturer and expounder of Phrenology. His delineations of character were remarkable for their extraordinary discrimination, and were always filled with quotations from the Bible; so that the teachings of his school of mental philosophy stood out distinct from those of any other. Prof. Elliott was emphatically and eminently spiritually minded; he was also original, earnest, enthusiastic and self-sacrificing in his search for the truth: his

labor was surely for "the meat that endureth to everlasting life." (For portrait of Prof. Elliott see frontispiece.)

Probably the greatest work of Prof. Elliott's consists of connecting Craniognomy with Bible truth, in relation to the living head, so that in reading the Bible where mention is made of the various qualities of heart, soul, spirit, mind, knowledge, wisdom, understanding, conscience, etc., and knowing how to fix, and make sure about those things to which it refers, he showed that the Bible is no longer a sealed book but is open and plain; for "the entrance of Thy (God's) Word giveth light;" so that by spiritual discernment or sight, we may behold wonderful things in the Word of God. Prof. Elliott did not leave any published book in reference to his work, but he left manuscripts and delineations of great value. At the time of his decease he had pupils who had been under his instruction for sometime. They proved to be *living books* for they took up the work and carried it on successfully. To them we are indebted for valuable facts and instructions, not mentioned in Powell's writings, in regard to the shape of the cranium in determining temperments. We also men-

tion Prof. E. V. Wright, New York City, who was a student of Prof. Powell's and from whom we have received valuable aid. Rev. Jesse H. Jones, North Abington, Mass., has written and published a work in relation to temperaments. To him we are also indebted for thoughts obtained from him orally and for the interest he has taken in the science.

We are under great obligations to Henry H. Doolittle, Philadelphia, Pa., for the use of a large collection of skulls, casts and pictures. He has spent much time and means in obtaining facts in regard to the science, and has done very much to awaken interest in relation to a right development of character.

EXPLANATORY.

We think best to make as clear as possible to the reader and student, what we mean by the use of some words that in dictionaries have several definitions. The following terms and definitions apply *only* to the individual character in the present time, they are not to be used in any other way.

By HEART we mean the mental beginning and centre of thought, the image from which words and ideas arise, not the material heart.

By SOUL we mean the external, mental nature which operates through the senses.

By SPIRIT we mean the essence or principle of life which is immortal.

By MIND we mean that part of the intellect called memory, through which the operations of the other faculties become fixed, so that the character becomes carnal or spiritual according to the development of those organs that are either earthly or heavenly in their tendencies.

By HOPE we mean that principle which, in conjunction with other faculties, waits. It is therefore the waiting or resting principle.

By FAITH we mean that union of principles by which man becomes connected with the great principle, God, and is well likened unto the "branch abiding in the vine."

By KNOWLEDGE we mean the perception of facts, which comes by investigation.

By LEARNING we mean that reception of ideas which comes from the study of books or literature, ideas that may relate either to fact or fiction.

By UNDERSTANDING we mean that faculty which arrives at conclusions about logical things.

By WISDOM we mean that faculty which is the fear of the Lord and forms conclusions about analogical subjects, "the still small voice," or conscience.

By the WORLD we mean those organs that are susceptible of receiving the world with its affections to the exclusion of spiritual principles.

By FLESH we mean those propensities that promote a desire for fleshly gratification.

By DEVIL we mean those faculties which develop a character like unto "a roaring lion" going about "seeking whom it may devour."

By HEAVEN we mean that development of the faculties which secures rest and peace in Heavenly themes of love to God and man and which brings light.

By HELL we mean that development of the faculties which causes unrest and disquietude except when self-love is gratified, and which obscures the truth and induces darkness.

By WILL we mean the faculty of determined patience in overcoming, by which man may inherit all things.

CHAPTER I.

ANATOMY
OF THE
SKULL AND BRAIN.
GENERAL PRINCIPLES
AND
DIVISIONS.

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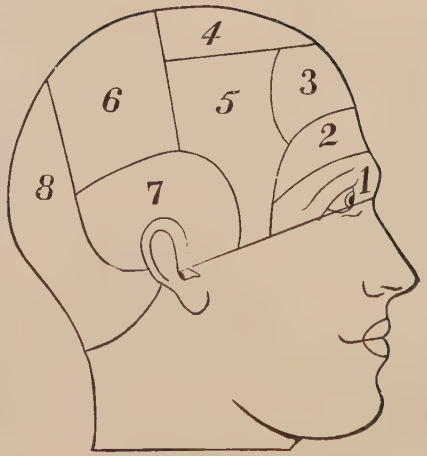
PLATE I.

FIG. 1.

BONES OF SKULL.

FIG. 2.



GROUPS OF ORGANS.

EXPLANATION TO PLATE I.

FIG. 1. BONES OF THE SKULL.

The small figures in the illustration refer to the names of the bones as follows:

1 Frontal
2 Parietal
3 Occipital
4 Temporal
5 Nasal
6 Malar
7 Superior Maxillary
8 Ethmoid
9 Inferior Maxillary

The Mastoid bone is attached to the lower back part and the sphenoid bone to the front of number 4. The cut illustrates the bones of the face as well as those of the cranium. The irregularities at the edges of the bones are called sutures.

FIG. 2. ILLUSTRATING THE LOCATION OF THE GROUPS OF ORGANS.

The numbers indicating the names as follows:

1 Perceptives
2 Memory
3 Reflectives
4 Spiritual
5 Aesthetic
6 Moral
7 Animal Nature
8 Domestic

ANATOMY OF THE SKULL AND BRAIN.

The bones of the skull include those of the cranium and face. The cranium, in which we are mostly interested, contains eight bones viz., one occipital, two parietal, one frontal, two temporal, one sphenoid and one ethmoid. Plate I. Fig. 1.

The cranium and face bones taken as a whole are divisible into five regions: superior top of head back to occipit, inferior or base, lateral or side (two), anterior, the face.

Sutures are those irregular places where the bones of the skull are joined together. These are in some cases quite rough and prominent, in others smooth and flat, owing to excessive or deficient ossification.

There are two tables of skull, the outer one thick and tough and the bones of it joined by sutures. The inner one thin, brittle and without sutures. The cancellous tissue intervening between these tables is called *diploe*.

The functions of the brain are the same on both sides. The occiput is a small protruberance at the back of the skull, generally marking the boundary between the cerebrum and cerebellum.

Sinus, frontal, at the root of the nose continuing up between the two tables of the skull, is a small cavity for air and blood. Longitudinal and superior *sinus* is along and underneath the *Dura Mater* where the divisions of the hemispheres occur. These *sinuses* receive the blood from the numerous veins of each hemisphere. Other *sinuses* are of the same nature. These *sinuses*, especially the frontal one, are important for the student to understand. Knowledge gives power, and having knowledge of these *sinuses* will enable the student to rightly understand their relation to the cranium and brain.

When the whole nature is coarse with a large bony structure, prominent joints, coarse heavy voice it is very likely that the frontal *sinus* is quite large. Again when the region of the perceptives is quite irregularly developed, with a sharp prominence each side of the root of the nose a large frontal *sinus* is indicated.

The *Mastoid* Process is the termination of a rough, bony part of the skull back and a little below the ear, and when the bony structure is large the process is quite prominent.

The *Dura Mater* is the thick, fibrous membrane which lines the interior of the skull. It adheres closely to the cranium. It sends out a process which decends vertically and longitudinally between the right and left hemispheres of the brain.

The *Archnoid* is a thin membrane that envelopes the brain and is connected with the *Dura Mater.* The *Pia Mater* is a membrane which invests the entire surface of the brain, dipping down between the convolutions. It consists of minute blood vessels which extend into and give blood to the cerebral substance.

The under surface of each hemisphere is subdivided into three lobes: Anterior, Middle and Posterior. There is also a part of the brain called *Pons Varolii.* It constitutes the bond of union between the cerebrum and cerebellum above and the part beneath called the *Medulla Oblongata*, which forms the connection with the spinal cord.

From the *Medulla Oblongata* numerous nerves and fibers connect every part of the body with the brain.

The weight of the male brain averages

from forty-six to fifty-three ounces and of the female forty-one to forty-seven ounces.

It is claimed by anatomists that the weight of the brain determines the intellectual capacity of the person. But that is not invariably the case.

The brain is composed of convolutions or folds of a gray substance, separated from each other by depressions filled with a white yielding substance. By this arrangement the convolutions permit of an increase in the amount of gray material without occupying much additional space.

The spaces between the convolutions called *sluci* are generally an inch deep, but vary in this respect. The cerebellum is not convoluted but has transverse ridges of gray matter and white between. The number and extent of the convolutions of gray matter as well as their depth, appear to bear a close resemblance to the intellectuality of the person. The greater the number and extent of the convolutions the greater the degree of intellectuality.

In some of the lower grades of animals convolutions are hardly discernable, but as we ascend the scale of animal life they be-

come more noticeable while in mankind they present the most complexity. In a child the convolutions are few, and the *sluci* between them shallow, but as the child grows in intellectuality the convolutions become deeper until maturity in the adult and when mental vigor begins to decrease the convolutions also diminish.

The white portion of the brain consists of three kinds of fiber: first those which connect the hemispheres, with the *Medulla Oblongata.* Second those which connect the two hemispheres, and third those which connect the distant parts of the same hemisphere.

Lymph consists of white corpuscles mainly water. It exists in most parts of the physical structure. These corpuscles do not seem to be intimately connected with any nerves or fibers, but by means of valves they communicate their substance to other vessels.

The preponderance of lymph causing Lymphatic Glands to enlarge, produces what is termed the Lymphatic Temperament, as will be shown in a future chapter.

GENERAL PRINCIPLES AND DIVISIONS.

In the examination of a cranium to determine the character of a person it is necessary to have a starting point. This will be at the opening of the ear, for in most cases if we were to draw a line through the head from the opening of one ear to that of the other, the line would pass through the *Medulla Oblongata*, and we would therefore have all the brain above the line. Now stand at the side of the person; draw an imaginary line from the opening of the ear perpendicularly to the top of the head, and determine in which part of the head the most of the brain development appears to be, the front part called Frontal or the back part Occipital.

In order to ascertain the relative proportion of brain development it is necessary to look at the back of the head and see whether it is thick and wide down into the cerebellum; also look at front of head and see whether narrow or wide, and whether forehead retreats or is rather perpendicular. Go all around the head, get all the facts, and conclude according thereto.

Draw an imaginary line from the inner corner of the eye, back to the opening of the ear, and still back from there to the Occipit.

We have now divided the occipital part of the first division into two parts the upper called coronal, the lower basil. Now determine which part of these two divisions is the largest.

We thus have two main divisions, one of them subdivided so that we have frontal; occipital, coronal, basil. Plate II, Fig. 1.

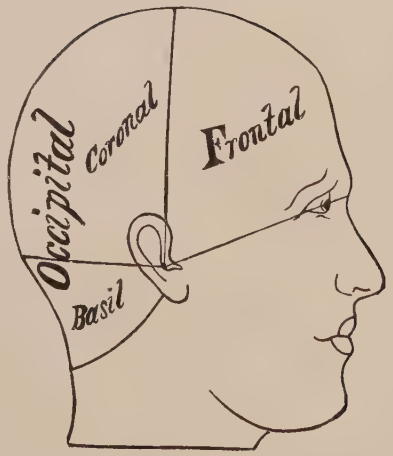
One of the great principles to be always observed is this, viz. the frontal region is superior to the occipital; the coronal to the basil.

The power of the intellectual organs is shown by the length of the brain fiber, or the distance from the opening of the ear to the outer surface of each organ. Plate II, Fig. 2. Organs may sometimes be drawn together or centralized toward the active part of the brain.

Another principle to be observed is, that the organs nearest to the median line, (a line drawn from the root of the nose back to the occipit,) as a rule are superior to those further away. This will become apparent as the

PLATE II.

FIG. 1.



CRANIOGNOMICAL DIVISIONS.

FIG. 2.

DIFFERENTLY DEVELOPED HEADS AND POWER OF ORGANS.

EXPLANATION TO PLATE II.

Fig. 1. CRANIOGNOMICAL DIVISIONS Illustrating the divisions of the cranium into sections in order to facilitate the examination, study and delineation of character.

Fig. 2. DIFFERENTLY DEVELOPED HEADS AND POWER OF ORGANS.

The curved lines from the root of the nose over the head to the back, represent the outlines of heads as follows:

1. ALEXANDER VI. Of the eight Popes of this name he was the most infamous, vicious and lustful.

2. ZENO. He was the founder of the stoic philosophy.

3. DR. OBERLIN Famous reformer and philanthropist.

4. PHILIP II. Tyrannical Monarch of Spain.

The lines radiating from the ear indicate the power of the organs of the brain. In the head maaked 1 notice in the frontal and upper head the small, and in the back the comparatively large development. In 2 observe that the most of the brain is in the frontal and upper part of the head. In 3 the large development is in the upper frontal and coronal regions; and in 4 the most of the brain is in the coronal and back head. A front view of these heads would show the organs of the animal nature developed large in the following order, viz., 1, 4, 2, 3.

student advances in the study. It is not to be supposed for a moment, that any part of the brain is useless or of little use.

The great point to be considered is to so develop the organs that those of a selfish and animal nature, may become subordinate to and the servants of those of an intellectual and spiritual character, and that the whole may constitute a well developed structure, working harmoniously with the Great Source of all.

Another point to be considered and observed is that the organs of the brain become inactive by non use, or develop by use, so that there is a constant change of character and life according to the way in which the activity of the brain leads.

The question may naturally occur here, are we responsible for what our life is, and has been, or does the responsibility rest upon those factors and powers over which we had no control? Inherited characteristics are great and wonderful. Early training has very much to do with the conformation of character. Environments and circumstances over which we seemingly had no control have been powerful factors in moulding character.

Admitting all these conditions to be mighty, the fact still remains, we are what we are. And these questions naturally arise, can we be what we will? Can we mould and transform our characters so that our lives shall rise above these conditions? Can we make them subordinate to our will, through and by the power of Him who worketh in us to will and to do?

If we understand the principles of natural law and put ourselves in harmony with them, we shall be able to overcome these hereditary tendencies, circumstances and environments, and control them by being obedient to the laws by which they are governed.

A large brain may not be superior to a small one, as superiority depends more on proportionate development than upon size. But a large, active brain, well proportioned, indicates power.

Each individual is and must be a creature to think and act by and for itself, and be responsible to its Creator for its life and work.

The quality of the brain may be a question that will puzzle some students. As near as can be ascertained the chemical analyses of

human brains are about the same, or vary but little.

A brain harmoniously developed in the intellectual and spiritual organs indicates a character correspondingly fine and sensitive, while a brain large in the moral and animal organs a nature correspondingly coarse and vulgar.

Not the chemical quality nor the quantity of the brain so much determine the character, as the part of the brain that is largest developed shows the preponderance of the character.

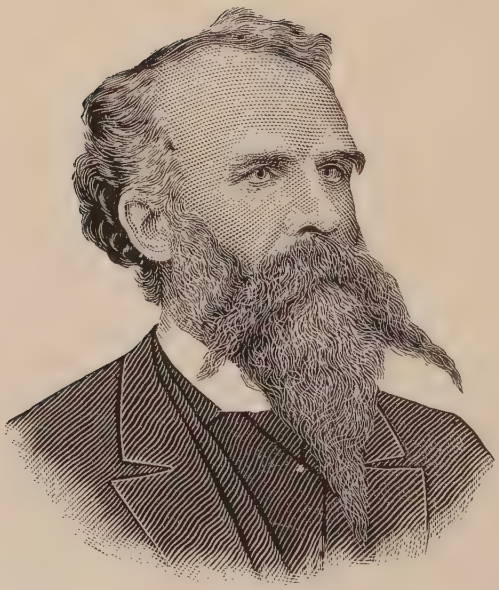
The QUALITY of the CHARACTER therefore is of paramount importance. Human nature in its training and transformation is the greatest, most wonderful and complicated of all the Creator's works. Its study is a life work leading the student upward and onward in the acquisition of a stronger and more perfect manhood.

The purpose aimed at in this study is to convert the whole structure of man into a living book, "known and read of all men," making and leaving an influence that will elevate man to a holier condition so that he will drink so much of the "water of life" that he will become one in spirit with the Divine.

CHAPTER II.

ORGANS
OF THE
PERCEPTIVE FACULTIES:
SEVEN.

PLATE III.



PROF. E. V. WRIGHT.

EXPLANATION TO PLATE III.

LARGE PERCEPTIVES.

The Illustration does not show the perceptives well. We have a personal acquaintance with Prof. E. V. Wright and know that they are very large and active. Notice the full and prominent appearance across the region of the brows, also the sharp, piercing look. Prof. Wright is a good specimen of the Sanguine-Bilious-Encephalic Temperament. The Bilious being of the Xanthous variety. (Chapter XXI.) The organ of Reason is very large in this head. (Chapter V.)

While still a boy in the office of his father, who was a physician, E. V. Wright took much interest in the study of medicine, and anthropology, which subjects he has persistently pursued up to the present time. Making a special study of man in his relation to health and disease; mental and temperamental conditions.

In 1860 Prof. Wright became associated with Wm. Byrd Powell in the publication of *Powell's Journal of Science.* He has traveled and lectured extensively in relation to Anthropology and kindred subjects.

Prof. Wright is a member of The New York Academy of Anthropology, American Health Society, New York Temperance Union, and Washington Philosophical Society. Prof. Wright is a great gatherer of facts, and is reformatory in his work and character.

ORGANS OF THE PERCEPTIVE FACULTIES: SEVEN.

INDIVIDUALITY, FORM, SIZE, WEIGHT, COLOR, ORDER, NUMBER. These organs are situated along the brows, extending from the outer corner of one eye to that of the other. They are shown by the width across the brows, and when large by an arched, prominent appearance. For illustration of large perceptives see Plates III., VII., XVII., and XXXV. When inactive they present a surface which has a dull, flat appearance. When active they will have a sharp, prominent appearance.

These and all organs are double, i. e. alike in both hemispheres, but may be larger on one side than the other.

These are organs of the intellectual faculties. They may be called organs of knowledge, in distinction from those of learning. They are the organs of investigation of facts. May be called the "come and see organs."

They are organs which relate to, and enable us to take cognizance of sensible or earthly things; they are therefore called the organs of the senses.

Now where a person has lost his senses, i. e. no more sensible to the things about him, or is out of his senses, he may be called a dead soul, or may be asleep because he is no longer alive to his true condition.

These then are the sense organs of the life or soul of the physical nature, not of the spirit, or mind, or heart, the organs of which being located in other parts of the brain.

These are the organs by which men recognize things as they appear to be. Persons with them large are continually looking at things, and their range of vision being large can take in much at a glance. Their powers of perception being great, they can not only see but PERCEIVE the true import of those things which come within their view, and can readily catch new ideas, frequently using the expression: "O I see!"

Large perceptive organs indicate power for every kind of employment, whether business, merchandise, art or profession. They readily work with, and are valuable to all kinds of persons, showing power which may be used for good or evil.

With small perceptives persons will be the opposite of the character above described: will not be able to investigate or gather facts for themselves, and not perceiving, are liable to make many mistakes and fall into serious errors. They are the organs of the faculties by which inward impressions are corrected by reference to seen facts.

INDIVIDUALITY is located in the centre of the group, above the nose. Large and active Individuality will be indicated by the prominence of this organ, the primary function of which is to take cognizance of things in general; to see the whole at a glance and distinguish things as they are, one from another. Not the quality or quantity but taking notice, seeing and perceiving different objects. It is therefore a very necessary organ for every person of whatever avocation or profession.

FORM is shown by width between the eyes. When large great width will be observed from the centre of one eye to the centre of the other. When small the distance will be short. Its primary function is to notice and recognize forms, faces, pictures, images etc. As a general thing Form helps

in the range of vision, commanding a broader view. It is one of the most necessary organs for an artist and is useful in enabling all persons to rightly perceive.

SIZE is located next to, and either side of Individuality. Primary function to recognize and judge of the size of things, length, breadth and height. Necessary for artists, architects, mechanics etc.

WEIGHT is located next to Size. Primary function to recognize and judge of the weight of anything. This organ is useful in walking, skating, riding, and in all positions where balancing is required, because it helps to an equilibrium in each part of the body. It is therefore quite necessary for those who engage in athletic sports and gymnastics.

COLOR is next to weight. Primary function to recognize and judge of colors and different hues of the same color. It is necessary for painters and artists, by whom the blending and matching of colors are required. Also necessary for dry goods and millinery clerks.

ORDER next to Color. Primary function love of order and arrangement, but not neces-

sarily rules in regard to order; for what may be order to one person may appear disorder to another.

NUMBER, next to Order, at the outer edge of the brow; when large often lengthened down toward the cheek bone. Primary function to number or enumerate. Necessary for mathematicians and wherever calculations are required.

To sum up, through INDIVIDUALITY man recognizes the things in the room, chairs, pictures, stove, book-case, clock, mirror.

Through FORM, their shape, square, round, long, oblong, of each one.

Through SIZE how long, how wide and how high.

Through WEIGHT how much and how heavy.

Through COLOR the tints of different things and the blending.

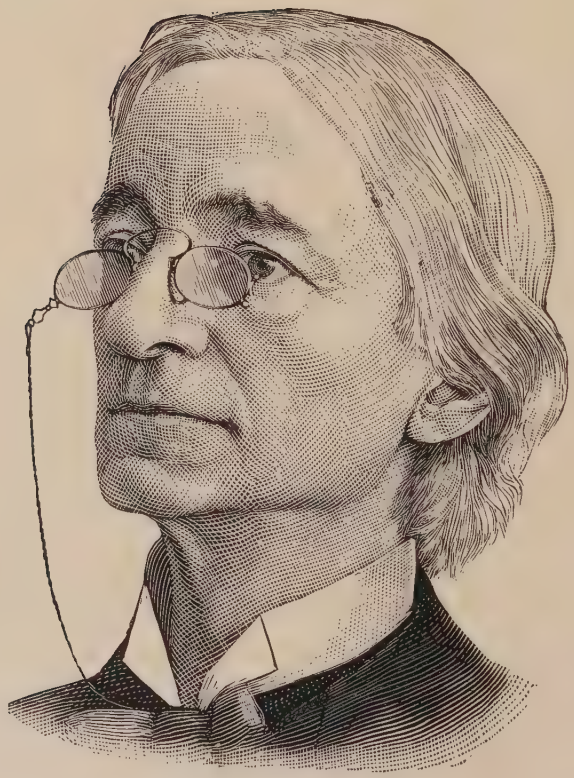
Through ORDER the arrangement; how arranged, order or disorder.

Through NUMBER how many things in all, and how many of each.

CHAPTER III.

SPECIAL ORGANS OF MEMORY: SEVEN.

PLATE IV.



REV. THOS. HASTINGS, D. D.

EXPLANATION TO PLATE IV.

SPECIAL ORGANS OF MEMORY.

The illustration is remarkable in many respects. The large development of the Memory organs is wonderful, indicated by width and fulness above the brows. Notice also the great preponderance of the frontal over the back head. There are also indications of a very large percentage of the Encephalic Temperament, (Chapter XX.) The whole brain development illustrates great refinement, learning and ability in intellectually spiritual attainments. (Chapter XII.)

Rev. Thos. S. Hastings is a well known clergyman of New York City. He has been for several years professor of Sacred Rhetoric and Pastoral Theology. He is President of the Union Theological Seminary. "Dr. Hastings is a fine Pulpit orator and enjoys great popularity in the city."

SPECIAL ORGANS OF MEMORY: SEVEN.

EVENTUALITY, LOCALITY, DIRECTION, TIME, MEMORY OF NAMES, TUNE, LANGUAGE are all situated immediately above the Perceptives and across the middle of the forehead, except Language which is shown by fulness under the eye. For illustration of large memory see Plates IV, XI, XXIII and XXIX.

As the name indicates these organs are the memory part of the brain, they are called the Receptives, because they receive and retain what the senses gather, or what comes to them through reading, hearing and study. They are the organs of learning.

In Phrenology this group is called the Retentive Perceptives. These organs are not as important relatively, as the Perceptives. They are liable to become abnormally large at the expense of the organs of sense.

When through learning or exercise these organs become excessively large so that the individual lives in the mind or memory of things past, he is no more alive to the present or sense relation, and therefore may justly be termed a dead soul: "what shall it profit

a man if he gain the whole world and lose his own soul." These organs relate mostly to the seen or material world. They serve the intellectual faculties.

EVENTUALITY is located in the centre of the forehead directly above Individuality. It is shown in two ways: by prominence and by surface. Very briefly it is as follows: when the organs above and each side of it are all large, there will appear to be a flattening out of this organ, which a little practice will enable the student to observe. When the head is narrow in front and drawn together, Eventuality will be shown by prominence. Primary function memory of all kinds of details. This is the organ which is so overworked and crowded by the excessive "cramming" so common in schools and colleges, by reason of which many scholars have to be taken from school before they have finished their course, or become broken down in health.

The memory may be likened unto a vessel into which we put water until it is full, then if we try to put more in it will run over. So with the organs of memory, if too much is crowded into them, they will run over and detract from the activity of other organs, pro-

ducing a weariness that will cause sickness in the physical, and unless there be a rest, the burden will be heavy and grevious to be borne, weighing upon the strength and retarding growth and development into the likeness of Christ.

The organ of Eventuality is useful for historians, mathematicians, and every avocation in which there are many details. Musicians who have *learned* music and to whom it is not a gift, are apt to have this organ quite large, for they have learned and stored in their memories the details of which music is composed. This is the great organ of reproducing or recalling past events, remembering.

Locality, on each side of Eventuality, is usually almond shape with the large end up. Primary function, memory of locality of the places where things have been put when coming to them after having once been there. Useful for geographers, surveyors, travelers, guides and scouts.

Direction located each side and a little below Locality. Locality and Direction differ thus: Direction enables us to remember the way to the place, but not to recognize

the place when there, Locality to recognize the place when there, but not to remember the way.

TIME, next to Direction. The primary function measurement of time. Persons with it very large can tell nearly the time of day or night, without reference to a timepiece, but it is mainly useful for the metre of music, beating or keeping time.

MEMORY OF NAMES, next to time. Primary function, memory of proper names. But chiefly of persons.

TUNE, next to Memory of Names. Primary function, love of or ability in relation to tune; the talent for music. This is one of the natural gifts of a great musician.

LANGUAGE, shown by fullness under the eye which is caused by the brain crowding down upon the upper orbital bone, and pushing the eye down and out. Its primary function, memory of names in general. It is useful wherever a good flow of speech is required, as in clergymen and other public speakers. Also in the composition of literary work.

CHAPTER IV.

ORGANS
OF THE
REFLECTIVE FACULTIES.
TWO.

PLATE V.

MUNEMUTSU MUTSU.

EXPLANATION TO PLATE V.

REFLECTIVES.

This illustration shows the group large. The squareness at the upper forehead indicates Understanding which is the largest of the group. The Perceptives are quite large. (Chapter II.) The organ of Conventionality is also well developed. (Chapter VII.) This is the Bilious Encephalic Temperament. (Chapter XXI.)

Munemutsu Mutsu has a remarkable history. While a young man he traveled over the entire Empire of Japan, gathering facts in regard to its institutions and policy. He espoused the cause of "The Mikado" and good government, for which he was imprisoned for several years. The only English that he knew at this time was the alphabet. Having an English-Japanese Dictionary, he translated a work on Political Economy which after his release from prison, he published.

Mr. Mutsu has held many responsible positions under the "Mikado's" government, always with credit to himself and advantage to the Japanese people. He has traveled extensively in Europe and America, investigating the system of government and studying political economy. He is envoy Extraordinary and Minister Plenipotentiary to the U. S.

Mr. Mutsu is a gifted orator, social and fascinating in manner. A close student and constantly engaged in some literary work. He has written considerable and his works rank high in Japan.

ORGANS OF THE REFLECTIVE FACULTIES: TWO.

The organs of REASON and UNDERSTANDING are situated in the front upper part of the forehead. *They are very important.* They are the organs of the reasoning faculties. The knowledge that the senses have gathered, and learning that the mind has acquired, are retained by the memory, and reasoned upon by the Reflectives. These organs are called by Phrenologists Comparison and Causality. Although they belong to the same group, they are entirely opposite in their functions, one being deductive, and the other inductive, one relating to the unseen, the other to the seen. These are the organs of the intellectual faculties. For large Reflectives see Plate V., VIII., XIX., XXVI.

REASON is located in the centre part of the lower forehead immediately above Eventuality. When large there will be a rounding out and fullness of that part, and sometimes quite a noticeable prominence. When small there will be a flat appearance. The primary function of this organ is the power to know the unseen. It is therefore inseeing,

intuitive, inspirational, impulsive and impressionable. Relating to the knowledge of the unseen, it is deductive—to draw from; analogical—having conclusions before the evidence, yet correct about unseen principles.

The principle of this organ is great spiritual discernment. We recognize the oneness of spirit in Creator and creature, and regard this organ as especially promotive thereof. This becomes the organ of wisdom when unity with God has been accomplished. Wisdom is the fear or reverence for God. This is the faculty referred to by Solomon when he says "Wisdom is the principal thing therefore get wisdom." This is the "pearl of great price." Wisdom "crieth at the gates at the entry of the city, at the coming in at the doors."

This is the "wisdom the gain of which is better than fine gold, more precious than rubies. All things thou canst desire are not to be compared unto her."

The function of the organ of Reason is comprehensive. It deals with the beginning and end. It can often tell the end from the beginning, especially in spiritual things.

It is wholesale—takes in all. It is analytical, synthetical, critical and prophetical. This is the "hidden treasure in the field," and is to be sought after as such.

Reason is divided into upper and lower, the lower being theoretical and speculative, while the upper is practical, and is the organ of the conscience—the still small voice.

Phrenology locates the organ of Conscientiousness in the coronal part of the head.

Reason is a necessary organ for philosophers, scientists, teachers and preachers of the Truth. This is the talent of inspiration, "the light that giveth light unto all that are in the house" of the faculties.

UNDERSTANDING, located on each side of theoretical Reason, shown by a squareness and fullness there; sometimes when very active, will appear like little knobs. It is also shown by a fullness over the eye, below the brow. Primary function: conclusion in regard to seen things. It is inductive, logical and apprehensive. Cannot judge of the unseen. Useful and a very valuable organ for all occupations or professions. Even where there is a large development of Reason,

Understanding will give increased power. "O ye simple understand Wisdom."

Understanding is divided into two parts: the upper and inner the most intellectual, and the lower and outer inclining to be cunning and crafty. "Be wise as serpents." "He taketh the wise in their own craftiness."

There is an organ which properly belongs to this group called by Phrenologists "Sauvity or Agreeableness." It is located on each side of the upper part of Reason, in front of Imitation and back of Understanding. We think a better name than Sauvity or Agreeableness, is Justice and its primary function Correct Judgment. It is a high order of Understanding and works well with either or both Reason and Understanding.

CHAPTER V.

ORGANS
OF THE
SPIRITUAL FACULTIES:
FOUR.

PLATE VI.

WILLIAM E. DODGE.

EXPLANATION TO PLATE VI.

SPIRITUAL ORGANS.

Notice the large development of the region of the upper frontal head. The Perceptives are also large and active. (Chapter II.) Moral group small. (Chapter VII.) Organs of animal nature small. (Chapter VIII.) This is also a good illustration of Hope Head. (Chapter XIV.)

Wm. E. Dodge was one of those men who in business affairs believed in fidelity to principle and thereby won the esteem of his fellow men and great wealth. He was active in politics in President Lincoln's time. As a reformer and philanthropist Mr. Dodge was best known. He resigned from the Union League Club because it served wine at its banquets. He resigned directorship of Central Railroad of N. J. because it began to run trains on Sunday. Benevolent enterprises of every kind received his cordial support. Some years his contributions to charitable purposes averaged one thousand dollars per day. Surely in him it was blessed to give.

ORGANS OF THE SPIRITUAL FACULTIES: FOUR.

BENEFICENCE, BENEVOLENCE, VENERATION, HOPE are called Spiritual, because their functions as a group, relate to the unseen principles of true spirituality, pertaining to deeds of mercy, love, charity, sympathy, humility, veneration, hope, faith.

The organ of Reason, although classed with the reflectives is also one of the spiritual organs. When all these organs are large and leading, a person may be said to be spiritually minded, because their faculties are all the time making and leaving impressions upon the memory that influence the character and life.

These organs, when leading, indicate the true preacher and teacher of Christianity, or a life full of deeds of mercy, love, charity, sympathy, humility, veneration, hope and faith. This group is situated at the upper part of the frontal head. For large Spiritual organs see Plate VI., XVI., XX. and XXII.

BENEFICENCE is located directly back of and next to Reason. It is shown by great fullness and apparent prominence. Primary function, merciful action.

The faculty of this organ is to reach out a helping hand to those who need. It is the great organ of mercy and love for the uplifting of the oppressed. "Blessed are the merciful for they shall obtain mercy." It is the great organ of philanthropy and it is necessary for right development.

BENEVOLENCE, located back of and next to Beneficence. Primary function, sympathy. It may however exercise its function simply in expression of sympathy and good will, but never do anything to relieve the subject, unless for selfish ends, expecting in return, something to compensate for its sympathy. It may therefore be employed for selfish ends.

This organ is valuable for Surgeons, Physicians and Nurses, in order that they may sympathize with the suffering, otherwise they will have an imperfect conception of the condition of the patient.

VENERATION, located back of Benevolence, about the middle of the top of the head. Its primary function, veneration or worship. It may, or may not be, a true spiritual organ. Veneration may be exercised toward some earthly idol, for instance gold or its equivalent. Whatever the indi-

vidual considers most worthy of worship. Covetousness, which is idolatry in one of its forms, is a phase of veneration, but truly exercised toward the only proper object, God, with the feeling of His Supreme Majesty, it causes the person to humble himself before Him, and it thus becomes the faculty of humility and true worship. This faculty therefore leads to bowing down in humility and looking up in reverence.

Hope, located each side laterally of Veneration, back of Wonder. Its large development is shown by a fullness or rounding out of that part of the cranium. Also by height from the ear up. When small and deficient, there will appear to be a depression at that point. Primary function, waiting. It is therefore adapted to the unseen "for hope that is seen is not hope, for if we hope for that which we see not, then do we with patience wait for it." Therefore its large development fits its possessor for places where calmness of action is required. It is adapted to unlooked for occurrences, times of accidents, mishaps and emergencies. In such cases this organ promotes a coolness and self-possession which enables the individual to act with deliberation, yet doing the right

thing at the right time. It also promotes a desire for freedom from set rules, customs, traditions etc.

Persons with the organ large, are not bound by the conventionalities of popularity but seek the retirement of solitude and are therefore apt to be called "lone goers;" often shunning sociability and seeking seclusion from the world. They are called "odd," "funny," or "peculiar." In fact, this organ and the other spiritual organs are possessed by the "peculiar people of God," "the hidden ones" whom "God keeps in the hollow of his hand."

This organ is useful to army and navy Officers, Philanthropists, Frontiersmen, Reformers and those who lead in any movement, civil, moral or spiritual.

Persons with this organ large, are not conventional, and cannot go with or follow the crowd, but are found in retirement by themselves, or in the front ranks leading in the fight for principle. Being adapted for the unseen, they are not suited to worldly occupation, except in trying times and adversity. In such times they shine brightly, and their full glory and value are not known until they have had such trying experience.

It sometimes occurs that persons with a large development of this group of organs can see no beauty or comeliness in the things of the spirit; having the form of Godliness but denying the power. Such persons viewing the Bible from a material standpoint, to the spirit become dead, "for the letter killeth but the spirit giveth life." Such persons are truly called scorners or perverters and doubters. "For we are saved by Hope" "Which Hope we have as an anchor to the soul." But all who rightly use these organs interpret the Scriptures according to their higher or spiritual import, for they have spiritual discernment.

CHAPTER VI.

ORGANS
OF THE
ÆSTHETIC FACULTIES:
SEVEN.

PLATE VII.

WM. C. CORNWELL.

EXPLANATION TO PLATE VII.

ÆSTHETIC FACULTIES.

The illustration of this group is large. Notice the great width of the head at the region of Æsthetic group. The perceptive organs are large. (Chapter II.) Good illustration of Sanguine Bilious Temperment. (Chapter XX.) The activity of the intellectual is developed in artistic originality.

Mr. Cornwell has been cashier of the Bank of Buffalo since 1877. "An unparalleled growth in the business of the bank in a decade is due in great measure to the original ideas of Mr. Cornwell put into practical use, without departing from the safe lines of financial policy."

Mr Cornwell has a theory that every hard working man should have some pursuit as a recreation. In his own case he naturally chose for his recreation the pursuits of music and art. His books of the festivals 1884 and 1888, are well known as exquisite and artistic feasts of musical composition. Two of his noteworthy examples of original ceiling decorations are in the Merchants' Exchange and Music Hall, Buffalo, N. Y. A literary conception, *The music of the spheres*, is seen in the frieze of Music Hall and is considered one of the finest pieces of musical mechanism in the country. These few facts in regard to Mr. Cornwell very forcibly illustrate the large development of the Æsthetic organs, indicating in him great originality and desire for critical perfection. The large perceptives are the means by which he quickly perceives how to use his originality both in business and recreation.

ORGANS OF THE ÆSTHETIC FACULTIES: SEVEN.

WIT, MIRTHFULNESS, IMITATION, WONDER, FANCY, IDEALITY, CONSTRUCTIVENESS. These organs are located on the lateral frontal head, below the spiritual organs. When large they indicate a high degree of polish and finish, and for this reason are called Æsthetic. For illustration see Plate VII., XXI., XXV., XXVII.

The functions of this group of organs are critical, imaginary, visionary and imitative, and therefore they are sometimes called "the superficial group;" but some of them are very important, being deep as the fountain from which spring thoughts from whence the actions proceed.

WIT is located above and back of Understanding. Primary function, creative mirth.

MIRTHFULNESS, located next to and back of Wit. Primary function, appreciative Mirth.

There are but few original witty persons, or those who are capable of so constructing and using words that laughter or

merriment takes place in those who have appreciative mirth. A person with large Mirthfulness can see and appreciate the point of a witty saying, but one with small Mirthfulness cannot.

IMITATION, located each side of Beneficence. Large development is shown by a fullness or sharp ridge laterally off from Beneficence. Primary function, to imitate. Necessary for actors, artists of all kinds, who simply copy or imitate.

WONDER, located back of Imitation, each side of Benevolence, and in front of Hope. Primary function appreciation of the marvelous, delighting in the mysterious, rejoicing in the wonderful. It is called by Phrenologists, Spirituality. In and by itself it is not a true spiritual organ, only as it is allied with those that are of the spiritual group, because its function is to simply appreciate the wonderful and marvelous in nature, but its possessor may be blind to the Spirit who "moves in a mysterious way his wonders to perform."

FANCY, located below Wonder, and back of Mirthfulness. When large there is a

squareness of the upper lateral, frontal head. Primary function to imagine.

IDEALITY, located below and a little in front of Fancy. Primary function also to imagine. Fancy and Ideality together constitute the imagination. Ideality differs from Fancy in the purity of its images.

These two are the organs of the heart faculties; "the heart is deceitful above all things and desperately wicked." "The thoughts of the imagination of the heart, shall live forever." The functions of these organs are to build castles, not in the air, but in the imagination. They become fixed in the memory until the would-be-possessor thereof reaches out to grasp them, when he realizes that his heart has deceived him.

When the ideas or images become fixed in thoughts, and the thoughts ultimate in words or deeds, then Ideality and Fancy are of great value. They are the great organs of originality; of the inventive genius; of the ideal. They promote sensitiveness. They are useful, when the thoughts are founded on facts, for all classes, conditions and walks of life; but when the thoughts exist only in imagination, as in novel writing, they become

fiction, or lies and their name is legion.

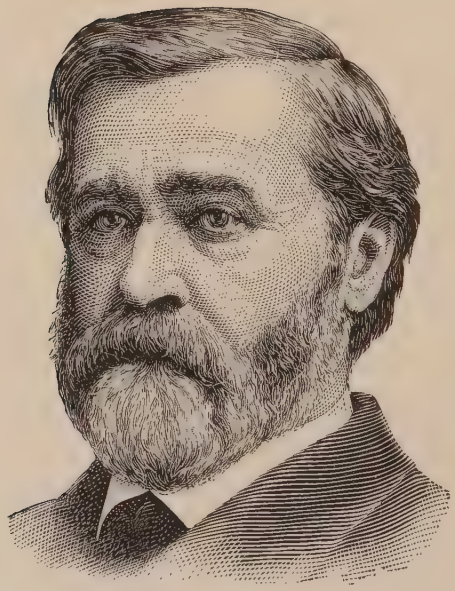
CONSTRUCTIVENESS, located below and in front of Ideality. Primary function, to build or construct. Necessary for all mechanics, inventors, sculptors, artists and all employed in building. To the literary man this organ becomes useful in constructing words and sentences.

In the building up of individual character, it is the function of this organ to put the different principles together, each one in its proper place so that the whole shall be a compact, strong structure that shall withstand the storms of time and rise above them into the Eternal.

CHAPTER VII.

ORGANS
OF THE
MORAL FACULTIES:
SIX.

PLATE VIII.



WM. R. MORRISON.

EXPLANATION TO PLATE VIII.

ORGANS OF THE MORAL FACULTIES.

Notice the large, full development in the Coronal division. Understanding is also large. (Chapter IV.) This belongs to the business class. (Chapter XVII.) Good illustration of Sanguine-Bilious Temperament. (Chapter XX.)

Wm. R. Morrison is the well known Illinois statesman. He has been a member of Congress for fifteen years and is extensively known as a tariff reformer. Mr. Morrison's chosen profession is that of a lawyer. He was a member of the Illinois Legislature before entering Congress where he has become one of the leaders in tariff reform measures. Mr. Morrison has gained the reputation of being a great thinker and may often be seen in a deep study, at which times he will pass unrecognized, his most intimate friends who regard him as a marvel of absent mindedness.

ORGANS OF THE MORAL FACULTIES: SIX.

FIRMNESS, SELF-ESTEEM, CONVENTIONALITY, APPROBATIVENESS, CAUTIOUSNESS, WATCHFULNESS, are situated in the coronal region of the brain. For large development see Plates VIII., XIX. and XXXIV. For small development Plate XX. and XXII. They are called Moral, because they relate to the outward law, way or manner. They belong almost entirely to the earthly or worldly functions of life. They are valuable for business and employments that relate to visible things.

FIRMNESS, located back of Veneration. Its large development is often shown by a marked prominence or apparent ridge of the cranium at that point. Primary function, steadfastness, perseverance, patience, determination. This is the organ of the will power: the overcoming faculty.

It is divided into front and back parts, the latter being more akin to stubbornness or stiff-neckedness. A large development of this organ indicates immovability, but where small, fickleness or wavering of character.

This faculty therefore is one to be cultivated by all persons who desire stability of character, but care should be taken to avoid an excessive development so as to become stubbornness which is a species of idolatry.

Self-Esteem, located back of Firmness, just at the turn of the head downward. Primary function, self-respect, not self-confidence but that dignity which will not stoop to anything low or mean: a dignity that has much to do with character, showing in what respect or value it is held by the individual.

This organ is divided into two parts, the back being the love of power. The front part of this organ is rather deficient in most heads, and in such cases persons do not value their own talents but are apt to hide them.

Conventionality, located each side of Firmness, back of Hope. When developed, this organ is quite large in comparison with the others, and causes squareness to the upper and back part of the coronal region. Its primary function is activity.

This is the organ of practicability or hand work, adapting its possessor to the pursuits of business. Its large development indicates a love of show and to put on appearances, also

sociability, and self-confidence. It is the organ of belief and a person with it large will believe without waiting to get the facts, and will often believe that which is not true, and in turn unwittingly tell it for the truth although it is falsehood. In this way Conventionality sometimes becomes the organ of lying, and a lie may be told through a great desire to put on show or make believe.

A function of this organ also is a desire to be with the multitude in popular movements, or in conventions and gatherings where there is an opportunity for show, promoting a tendency to follow, not to lead, and often to follow the wrong.

This organ is divided into two parts: the function of the upper, love of duty; of the lower, love of forms, rules, ceremonies, customs, traditions. Desire to put belief into action usually leads to adherence to old ideas promoting conformity to the world. Persons with Conventionality large, love rules or routine and become regulated in conformity therewith. Phrenologists call this organ Conscientiousness, because its function, love of duty, regulates the individual.

But love of duty is not conscience. It depends upon what has been learned as duty,

for example: "honesty is the best policy," whereas honesty is also a *principle*, which enters into conscience and is a virtue as well as a duty. It is always right even when not policy. For true conscientiousness see the organ of Reason, Chapter IV. A great majority of all classes of criminals have Conventionality very large. In itself it is not criminal, but associated with evil, it becomes active in executing it.

This organ large, indicates great executive ability for good or evil, being useful for business in all branches for practical hand work and for sociability. Also indicating confidence in ones own importance, outward composure but inward restlessness.

Approbativeness, location back of Conventionality, each side of Self-Esteem. Where large it causes a rounded out appearance to the coronal region of the head. Its primary function, love of approval, sometimes loving and giving undue flattery. It promotes a fondness for being well thought of, and is sometimes called the "don't hate me" element in the character. It often leads a person to appear to be a friend and the next moment if he fail to receive just or unjust flattery to become an enemy. Pride, vanity,

and haughtiness are some of the manifestations of this organ.

CAUTIOUSNESS, located below Conventionality, and a little back on the turn of head. Primary function, prudence or guarding the future.

Persons with this organ large, are looking out for things likely to occur in business, and are therefore careful about speculation, planning ahead against disaster, and if it happen are prepared for it. Cautiousness is therefore useful for speculators and business men.

WATCHFULNESS, below Hope, in front of Cautiousness and back of Fancy. When active it often presents a very sharp prominence. Primary, function alertness, making its possessor wakeful and watchful of his present surrounding. It therefore adapts its possessor to present conditions and time.

Now being the only time that is promised, how important to watch lest we enter into temptation. This organ is useful for miners and those working under ground in tunnels, for scouts, and guides, where there is present danger.

CHAPTER VIII.

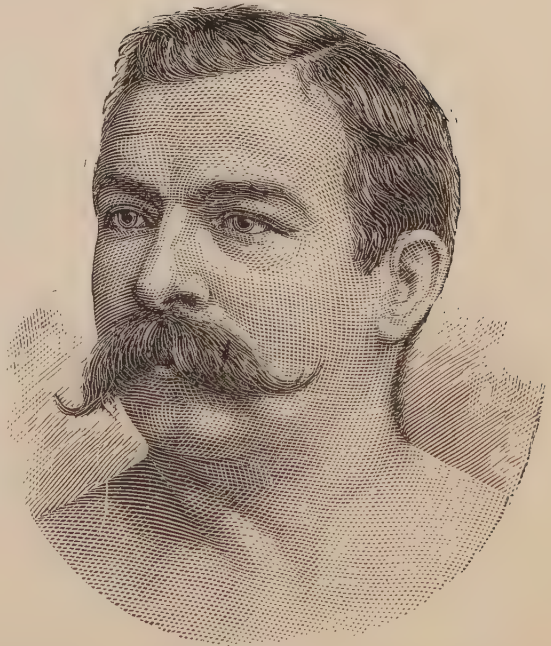
ORGANS
OF THE
ANIMAL NATURE:
SIX.

PLATE IX.

FIG. 1.

From *Police Gazette*, New York, Richard K. Fox, Prop.

FIG. 2.



From *Police Gazette*, New York, Richard K. Fox, Prop.

JEM SMITH.

JAKE KILRAIN.

EXPLANATION TO PLATE IX.

FIG. 1. ORGANS OF THE ANIMAL NATURE.

Observe the great width through the head from ear to ear, also the prominence of the organ of Destructiveness, both are indications of the selfish, animal nature. Notice the small development of the Spiritual organs. (Chapter V.) This is also a carnally minded head. (Chapter XIII.) Jem Smith was at one time the prize-fighter of the world.

FIG. 2. ORGANS OF THE ANIMAL NATURE.

This head shows the lateral view of the region of these organs, largely developed with large thick neck. This head belongs to the class of the Intellectual Animal. (Chapter X.) Jake Kilrain was at one time prize-fighter of the world.

These two illustrations differ, inasmuch as Jem Smith's is an example of the Conventional and Understanding Head, with inheritance of coarse, Bilious Temperament, while Jake Kilrain's exemplifies the Hope and Understanding Head, with inheritance of coarse, Sanguine Temperament predominating. It is evident that both Smith and Kilrain inherited large organs of the Animal Nature, and in both cases so developed them that the other organs are subordinate.

ORGANS OF THE ANIMAL NATURE: SIX.

ALIMENTIVENESS, ACQUISITIVENESS, DESTRUCTIVENESS, SECRETIVENESS, COMBATIVENESS, BIBATIVENESS are situated on the lateral part of the head, in front, above, and back of the ear. For large development see Plates IX., XII., XIII., and XXVIII. They are sometimes called organs of the selfish, animal faculties because they mostly resemble such as are found in animals, relating to eating, drinking, fighting and secreting. They are good and useful servants of the intellectual faculties, but are bad masters.

ALIMENTIVENESS is located below Constructiveness. When large, it runs down the cheek and also back toward the ear. Primary function, desire to eat. This is good if the person eat to live, but when he becomes gluttonous and lives to eat, this desire is a bad master. Persons with this organ large, love to eat and enjoy their food to such an extent that they often eat too much. It is also, when large, in healthy persons, an indication of good nutrition and digestion.

ACQUISITIVENESS, located longitudinally above and back of Alimentiveness and below

Watchfulness, Primary function, to acquire either money or its equivalent, it is therefore when large, the organ of covetousness. Knowledge and learning are acquired by the use of other organs. It is divided into two parts, the function of the front is to save, of the back to get. A moderate development of it is necessary for business and all practical purposes. Beware of covetousness which is idolatry.

DESTRUCTIVENESS, located above the ear, is often shown by great breadth through the head from ear to ear. Its great activity is shown by prominence. Primary function, aggressiveness, to attack, push and dash. It is adapted to the military profession and to certain Temperaments, being promotive of ambition. It is through this organ that a hasty temper manifests itself in angry words or actions. A large development of this organ indicates disquietude. Most prize fighters and wild animals of the carnivorous races have Destructiveness largely developed.

SECRETIVENESS located a little back and above Destructiveness, and below Cautiousness. Primary function, to hide away, indicating in its possessor the habit of secreting even in matters of truth. Also of lying in

wait, "seeking whom he may devour," like some wild animal watching for prey. In combination with other organs, a man with this organ large, would be apt at setting a trap secretively to catch the unsuspecting victim. "Thou sly fox, how thou hast destroyed the vineyard."

COMBATIVENESS, located back of Destructiveness, and a little above it. Primary function, to defend. Persons with this organ large do not attack but are ever ready to defend themselves against insult or injury. It is the organ of the defensive faculty and in conjunction with other organs, it becomes of great value and use to reformers and philanthropists, indicating moral courage to combat wrong or evil, though all the hosts of darkness are arrayed against them. Persons with this organ large, often take up the weak side and defend the down trodden and oppressed. It is useful in the great fight for the principles of right and truth, in advancing christianity.

BIBATIVENESS, shown by widening out of neck below the ear, not the prominence of glands or muscles, but a widening out front and back. This is sometimes called the drink organ. Primary function, desire for drink. Persons with it large, require much

liquid in their systems. Plenty of water, frequent bathing, damp climate, etc. agree with them. For rest or recreation they should go to the sea-shore or take a voyage on the ocean. Persons with small Bibativeness should observe the opposite of this advice and not use much liquid, but take sufficient bathing for cleanliness, and resort to a dry mountainous climate for rest and recreation. It is very important for persons seeking health or pleasure to understand their own organization in this respect in order to seek the right conditions of nature, the climatic circumstances adapted to their physical organism and temperament in order to secure the most harmonious results.

Large Bibativeness is generally found with Lymphatic Temperaments, and small with the Encephalic. But there are exceptions to this rule. Each organism is a creation with peculiar characteristics belonging to itself, all organisms depending upon one Great Source of light and life. Another important factor in Bibativeness is its relation to the habit of drinking intoxicants to an excess. Persons with it large require much liquid in their systems and because of the popularity of drinking intoxicating liquors

they are apt to fall victims to the habit. If such persons understood this principle and acted according to the above advice, they could easily overcome this habit if they so desire. It should not be supposed that a large development of this organ is alone indicative of a drinking character. The whole organism should be taken into consideration in order to arrive at a correct conclusion.

CHAPTER IX.

ORGANS
OF THE
DOMESTIC FACULTIES:
SEVEN.

PLATE X.

ROBERT P. PORTER.

EXPLANATION TO PLATE X.

DOMESTIC ORGANS.

This plate shows the group very large. Notice the large development in the occipital division. This is a Hope Head. (Chapter XIV.) Large Spiritual organs. (Chapter V.) Considerable of the Sanguine Temperament. (Chapter XIX.)

Robert P. Porter, Supt. of Census Bureau, was born in England. At the age of fifteen he emigrated to the United States and received his education in the state of Illinois. Soon after completing his education, he joined the staff of the Chicago *Inter Ocean.* While thus employed he became interested in political economy. In 1879 he was appointed Chief of the United States Census Bureau, devoting his time to gathering facts in regard to wealth, debts, taxation, railroads etc. In 1883 he was appointed by President Arthur, a member of the Tariff Commission of which he became Secretary. He has traveled extensively in England and Germany. While on his journey he wrote celebrated articles in reference to the tariff question which were published in the *New York Tribune.* He is Editor of the *New York Press.* Robert P. Porter's experience and well known qualities as an organizer well qualify him for the responsible position of Supt. of the United States Census of 1890,

ORGANS OF THE DOMESTIC FACULTIES: SEVEN.

CONTINUITY, INHABITIVENESS, ADHESIVENESS, PHILOPROGENITIVENESS, CONJUGALITY, TENACITY, AMATIVENESS all relate to the home and its associations. They are located in the occipital portion of the head. For large development see plates XVIII., XX. and XXXI.

CONTINUITY is located below Self-Esteem; is crescent shaped with points downward. It is more often deficient than large. Primary function, continuance. Persons with this organ large, dislike to change their business, home or surroundings.

ADHESIVENESS, located each side of Continuity and below Approbativeness. Primary function, clinging. It is likened to a vine clinging to its support. It is a strong element in friendship. A person with Adhesiveness large, loves to have friends on whom he can lean and who will lean on him. He will have a strong tendency toward sociability, friendship, love.

PHILOPROGENITIVENESS, located below Self-Esteem. Primary function, love, of pets,

children in particular. Persons with this organ large, love children and other pets such as cats, birds, dogs etc. Fashionable women with small Philoprogenitiveness are apt, in order to be in fashion, to take their pet poodle riding in the park while the children are left at home, however much they may need pure air and a change of surroundings.

INHABITIVENESS, located each side of Philoprogenitiveness, and below Adhesiveness. Primary function, love of home and all connected therewith. A person with this organ prominent, is strongly attached to home, and though far away will love to go back to visit it. A large development indicates love of native land and tends to patriotism.

CONJUGALITY, located below Inhabitiveness. Primary function, joining to, or union for life. This organ large, indicates a strong attachment for one of the opposite sex. A person so organized is not only affectionate, but loves to be loved, and has a strong desire to live in conjugality.

AMATIVENESS, located in the cerebellum or little brain, often extends, when large, far down in the neck, with a large, wide fullness at the back. Primary function to love the

opposite sex. It indicates also vitality and animal vigor. In this respect it is like the motor which drives all the other machinery.

It is claimed by some scientists that this organ is the real life, or vitality of the animal structure of man, and without it there could be no life. It is the organ which has to do with procreation, and in this way supplies the vitality or life of the new creature. Very important therefore, is it, that this organ be properly developed and wisely used, and that excess and lust after the pleasure be avoided: "for whatever is born of lust is sin."

Tenacity, located in the cerebellum each side of Amativeness. Primary function, holding on to life. Not because of the desire of its possessors to live in "our earthly house of this tabernacle," but that inward clinging which makes the hold upon life very strong. Persons with this organ large often recover from sickness to the surprise of friends and physicians, and hold on to life to a very old age, some of them fairly "drying up" before their Tenacity will let go.

This organ with Amativeness, are the only organs that we recognize in the cerebel-

lum. The organs of the Domestic Faculties, except Tenacity and Amativeness, as a rule, are largest in the female.

The student will observe that all these organs are concerned in the home and home relations. Mothers are the queens of home, and to them belong the greatest responsibility, and the honor and the glory thereof. It is a mother's province to so exercise authority, by love, that home shall be the centre around which the affections of childhood and manhood will linger. The mother is thus the greatest factor in forming humanity into a nobler and more God-like race.

CHAPTER X.

SUMMARY AND PHYSIOGNOMY.

PLATE XI.

WM. C. GRAY, PH.D.

EXPLANATION TO PLATE XI.

INTELLECTUAL SPIRITUAL.

There is shown a high development of the spiritual organs. (Chapter V.) The Moral group small. (Chapter VII.) Active Memory. (Chapter III.) This also belongs to the professional class of heads. (Chapter XVII.)

Wm. C. Gray Ph. D. is the well known Editor of *The Interior*, Chicago. "Dr. Gray is a witty, sarcastic and very forcible writer. His style is direct and terse, and he makes abundant use of illustrations from life." We should judge from his picture that Dr. Gray is adapted to emergencies, and dark and trying times, rather than to worldly prosperity.

SUMMARY AND PHYSIOGNOMY.

INTELLECTUAL SPIRITUAL; INTELLECTUAL MORAL; INTELLECTUAL ANIMAL; INDICATIONS OF THE CHIN, MOUTH, LIPS, EYES, EAR, CHEEK AND NOSE.

We have seen that there are forty-six organs of the brain in each hemisphere with the same functions to the organs in both. Some scientists subdivide these organs into many more, but for all practical purposes these include the whole. We have these organs divided into eight groups or classes. (Plate I., Fig. 2.)

These groups enable the student to locate the organs on the cranium with accuracy, and at the same time obtain a general idea of the nature of the faculties of each particular group, and to show its location and relation to the others. While each organ has a function of its own, when in combination with others it produces results which may be in harmony or at variance with the leading characteristics. Characters are therefore sometimes at war within themselves. Whatever the development of character, it requires careful thought and study to properly com-

prehend, analyze and reduce its several parts into proper relation to each other. Then it is necessary again to put the whole together in order to complete the intellectual structure.

The mental nature of man may be divided into three classes, viz :

Intellectual Spiritual, Plates XI., IV.
" Moral, " XII., VIII.
" Animal, " XIII., IX., Fig. 2.

By careful study of the nature of these classes and by observation to determine to which class the character belongs, the student will be able to judge of its characteristics.

As the degree of intellectuality increases or decreases, so will it be with the power of the character in its respective class.

The combinations in several forms and the important subject of Temperaments, which is a great factor in understanding human nature, in its relation to the divine, will be treated of in succeeding chapters.

While the brain as indicated on the surface of the cranium, has been and must be the foundation for the study of man in his

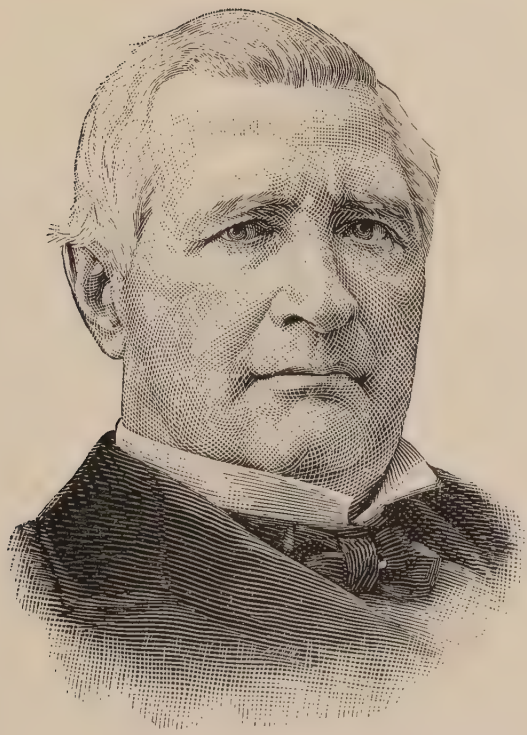
EXPLANATION TO PLATE XII.

INTELLECTUAL MORAL.

In this illustration not much of the moral group can be seen, but we have the Physiognomical signs large. Notice the large development of Understanding. (Chapter IV.) Large Perceptives. (Chapter II.) The full development of the organs of the animal nature indicating a material use of the intellectual organs. This head represents the four temperaments. (Chapter XXI.) Two-thirds of whole Sanguine and Bilious, and one-third equally divided between Encephalic and Lymphatic.

Jesse J. Finley is an able and experienced lawyer and politician. He has been identified with public affairs in three different states. He served with distinction in the Civil war retiring at its close a Colonel.

PLATE XII.



GEN. JESSE FINLEY.

highest nature, yet there are certain denotations of the face and neck that may indicate with some certainty, characteristics of the individual. But these characteristics correspond to, and are the result of the development of the brain, and are reflected in the features, and correspond to the cranial development.

Physiognomy therefore deserves some thought and study, from the student of Craniognomy.

The general indices to be observed are those points or poles of the face, which are the most reliable and cannot be changed by the will, exercising the muscles of the face, or a part of them. It is a well established fact that actors, detectives and those who have good imitation, can quite easily change the expression of the face, from a frown to a smile, from anger to joy, from mirth to sorrow, from love to hate and in an almost endless way change that of the countenance, so that not much dependence ought to be placed upon the Physiognomy of any person.

The points to be observed are the chin, mouth, lips, eyes, ears, cheeks and nose. The rule to be observed is that these points correspond to those of the cranium inversely,

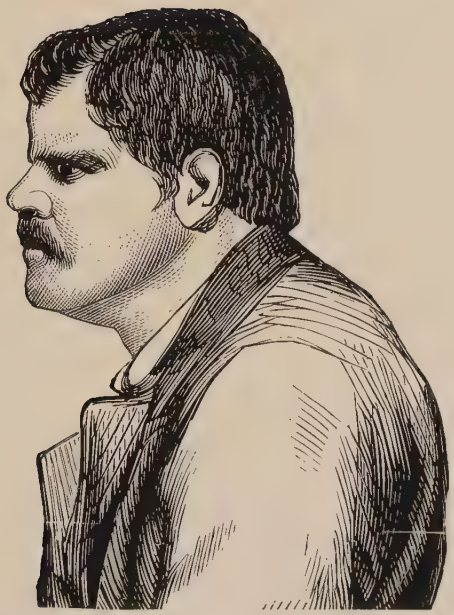
EXPLANATION TO PLATE XIII.

INTELLECTUAL ANIMAL.

This illustration indicates more development of the frontal and intellectual part of the head than really existed. The skull is very low in the front, only the lower part of Understanding being developed. (Chapter IV.) The organs of the animal nature are very large. (Chapter VIII.) The large development is in the Coronal and basil divisions. (Chapter I.) A fair development of the Perceptives with the other large organs, gave Antoine Probst great power for evil. (Chapter II.) The small development is in the Reflectives. (Chapter IV.) And Spiritual organs. (Chapter V.)

Antoine Probst was French or German. By reason of some crime he came to America. This is the man who murdered the Deering family of eight persons, at Philadelphia, Pa. The details of which are too revolting to repeat here.

PLATE XIII.



ANTOINE PROBST.

as if we were to turn the head around vertically, changing place of Self-Esteem with chin, the mouth would be Firmness, the nose denoting Veneration. Each side of Veneration Hope, below Hope each side of the mouth a full rounded out appearance would be Approbativeness, when square it would express Conventionality.

The eye may be stingy or generous, secretive or open, destructive or combative, the ear may be adapted to music or not, and may denote destructiveness or combativeness.

For the details of Physiognomy the student is referred to the works of Lavater who is acknowledged to be the standard authority. There are many good works in relation to Physiognomy that are comprehensive aud instructive. Lavater acknowledges the supremacy of the skull and brain. I quote his own words on the nature of man: "It is clear that Intellectual life, or the power of understanding, and the mind, make themselves most apparent in the circumference and form of the solid parts of the head: especially in the forehead.

"Is there any occasion to prove that the powers of thinking reside neither in the foot,

in the hand nor in the back; but in the head and its internal parts.

"I take the system of the bones as the great outline of man, the skull as the principal part of that system. I pay more attention to the form and arching of the skull, as far as I am acquainted with it, than all my predecessors, and that I have considered this most least changeable and far best defined part of the human body, as the foundation of the science of Physiognomy.

"Let us, oh ye who adore that wisdom, which has framed all things, contemplate the human skull."

CHAPTER XI.

COMBINATIONS AND GENERAL PRINCIPLES.

Heart, Will, Perception, Mind.

In the preceding chapters we have considered the location and primary function of each organ for itself, without reference to others: we now begin to study the organs in their relation to each other and to the whole. We see that they are differently developed, and the relation they sustain to each other and to the whole, indicates the different characteristics which fit men and women for the various positions and occupations in life.

We have shown that some of the organs relate to the seen, natural world with its temporal things, while others relate to the unseen principle by which all things exist, and to the intricate problems of life.

The faculties of the brain relate to knowledge, learning, reflection, art, science, home and its affections, philosophy, mechanics, business, professions, spirituality, morality, animality.

It is necessary to know which organs are large and which small so that we may compare them together and learn their relation to each other in the make up of the whole. The character is not indicated by one or two large or small organs, but by the combination of the whole.

Some of these faculties work well with each other in the same direction, and others in another, so that there are two opposing elements. These must be studied and determined upon, in order to know which are the leading and which modify or accelerate the leading ones and thereby determine the character as a whole. This is quite easy to do with some persons, but difficult with others.

We must come back to the first principle with which we started, namely the division of the brain into frontal, coronal and basil regions. We first determine what part is the largest, and then the largest organ in that part, then look at the rest of the head in order to decide which help or modify the leading organs.

All of the faculties are intended to be used in a proper way and in their proper

places: some as rulers in the house; some as servants, some kings, some subjects, some keepers of the king's treasure. Some guards and soldiers, some to watch and guide, some to follow, some relate to going out into the world, others to staying at home. Some to sow, others to reap, all to do the part assigned them, so that the whole may be a harmonious structure of living character.

Another fundamental principle to be remembered and made practical is this: those organs nearest to the median line, as a rule, are of more importance than those further away.

There are some faculties that work well with any character, and are very useful and necessary for every person.

First the will power or perseverance, which acts through the organ of Firmness. However great the desire or aspirations; whatever the height of mark in life; however good the intention; whatever the resolution in regard to breaking away from old habits and forming new ones; however or whatever these may may be, if the will be weak and vacillating and easily turned about by every wind of doctrine, or easily influ-

enced into right or wrong and moulded by surroundings and conditions, a person with such a will, will have a hard struggle to pull against the tide and influences that surround him, he is unstable like water conforming to its surroundings.

To enable a person to battle against the tide of opposing influences and circumstances that prevent progress in any direction, strong will power is very necessary. In all pursuits, in all business, in all professions, obstacles and difficulties will be encountered, and must be overcome or yielded to. To every person who desires to use knowledge or make progress in any direction we see how very necessary this will power is.

"He that overcometh shall inherit all things." Overcome is to come, not around or under but over. So it is that those persons who are on the heights of the mountain tops can enjoy scenery that those in the valley cannot.

In like manner when we *overcome* the first difficulties that we encounter in life in ascending the mountains of knowledge, and still higher as we persevere and climb little by little, with much patience and perseverance, we at last gain so much of a triumph

that we are far enough up the mountain side to enjoy the rich scenery below and the pure air made intensely delightful by the sense of obstacles overcome and victories gained.

FIRMNESS, will power, endurance, patience, perseverance, will accomplish wonders.

Other important faculties in the make up of all characters, are the Perceptives, especially the inner ones, as they develop power in the character either for good or evil. The Perceptives are the faculties by which we correct inward impressions, by reference to outside objects. They relate to the seen, or sensible things. They may be likened unto a balance wheel which regulates the rest of the machinery. When but partially developed, there will be an uneven running and want of balance in the character. It is not to be understood as desirable that they should be excessively large at the expense of others, but rather than have them smaller than others it is best to have them in the lead.

The heart quality is another factor in the make up of character that is important It is the imagination, producing originality

the foundation of thought, from whence proceed words expressing the truth, which is a "certainty of words" producing stability; or falsehood which indicates unreliability of character.

Which one of these characteristics shall prevail depends upon how the affections, lusts, and desires, that operate upon and through the heart, are controlled by it. These characteristics may be either from the spiritual affections or they may come from the earthly lusts and desires.

This brings us to the consideration of the mind. It is an important factor in the make up of all character. The operation of the Perceptives, Reflectives, Will, and Affections, through and by the heart are retained in the mind and fill it with thoughts of the seen and temporal things, or of those that are unseen and eternal. We have therefore two kinds of minds the spiritual and carnal.

CHAPTER XII.

THE SPIRITUALLY MINDED HEAD.

PLATE XIV.

GEO. H. STUART.

EXPLANATION TO PLATE XIV.

SPIRITUALLY MINDED HEAD.

In this illustration notice the large development of the Spiritual organs. (Chapter V.) The large Perceptives. (Chapter II.) The organ of Ideality large, indicating originality. (Chapter VI.) This belongs to the Hope Head class. (Chapter XIV.) Originally an analogical reasoner but developed the faculties of the logical. (Chapter IV.) Sanguine, Bilious, Encephalic Temperament. (Chapter XXI.) The whole organization is of a refined, sensitive nature.

Mr. George H. Stuart was all his life connected with reforms, Christian Enterprises, Humanitarian and Philanthropic movements. In Temperance, in Sunday School and Mission work; in the Young Men's Christian Associations Mr. Stuart worked in the front ranks. In Anti-Slavery Agitation, and the founding of the United States Christian Commission was enthusiastic. Indeed he was the leader in the last named enterprise. He was intimately associated with Presidents Lincoln and Grant and during the critical times of their administration they found in Mr. Stuart a cherished Counselor.

In business Mr. Stuart was not without reverses, but such was the confidence in his integrity that he was offered a renumerative position, as President of a stock company. The demand for the stock soon became greater than the supply. A person cannot read the story of his life, written by himself, without acknowledging that this was a truly spiritually minded man who sowed to the spirit and reaped the enjoyment of Eternal Life.

THE SPIRITUALLY MINDED HEAD.

We will now consider the Spiritually Minded heads, those of the children of the Kingdom of Heaven. For Spiritually Minded Heads see Plates XIV., XVI., XX. and XXII.

Let us now select and put together the organs that must be larger than others in order to constitute the spiritually minded head.

First of all the most of the brain development must be in the frontal division, because the organs which relate to the truly spiritual mind are in that part. Now look for the large development of Reason, primary function, direct knowledge of the unseen; Benevolence, sympathy; Veneration, worship; Hope, waiting. Now we perceive that these all relate to the unseen principle or spirit of life, and to those virtues which are elevating in their nature, and to those higher principles of love to God and man, and the doing of those things that are helpful to mankind and that honor God.

Now let us see if there be any other organs that help in this same direction. How about Firmness? It should be large, indicating determination, perseverance, forbearance, patience, long suffering. Moral organs small as a group; Watchfulness active and large, and there will be present alertness, watching and waiting for the bidding of the Spirit.

How about the domestic organs? If these be large the home will be one of love and affection.

How about the propensities? Small as a group, some large but still subordinate to the higher, but Combativeness large to give courage to fight for the right.

How about the heart qualities, Ideality and Fancy? Ideality should be the largest, indicating a pure turn to the thoughts prompted by the spiritual faculties.

How about Wonder? If it be large the person will have an appreciation of the wonderful, marvelous works of God.

Now how will the memory be influenced by the operation of these faculties through it? It will mind the things of God and be fixed on them.

How about the Perceptives? If large the person will perceive the truth of the living realities in relation to God and add knowledge to wisdom, listening to the "still small voice" of conscience, and by the exercise of faith do the things that pertain to the Kingdom of Heaven within.

We now see that this combination makes the truly spiritual life. God is a spirit and must be spiritually discerned and not seen with the natural vision. Those of this class are the true preachers of Christianity, which consists in *doing* and *living* the words of Christ without reference to sect, form or creed. These are the persons who worship God in spirit and in truth, and need not "this mountain" or that city in which to worship but who have the Kingdom of God within—Christ the Truth, the King, they the subjects.

These are the simple ones in the world and are not adapted to worldly pursuits. Not having the faculties which relate to external affairs, they often have a hard struggle to secure even the necessaries of life, yet have that faith in the unseen which brings them as a reward, that peace and comfort which the world cannot give.

These are they who are inspired by the things of the spirit. They often have an impression of truth that comes to them with great power. They do not like mere formality or ceremony in the service of God but delight in freedom. "Where the spirit of God is, there is freedom."

They write, teach and preach under inspiration, and oftentimes when attempting to act otherwise do other and better things than they intended. They are the true servants of God, doing his will in adversity as well as in prosperity. Indeed they often do best in the darkest times and in hours of peril.

Persons with this spiritually minded head often become perverted, however, by or through wrong teaching: too much formality, ceremony, law or letter being forced upon them and not being of the letter "which killeth," but of "the spirit which maketh alive," they renounce and become scorners of formal religion. Others of this class being taught by those in authority and by the popular ways of the people, to strive earnestly for the things of earth, have so stifled the spirit within that it is apparently dead or asleep.

Others also become perverted by not having a proper development of the perceptives to balance the imagination and thus are not able to perceive the truth or make a distinction between imagination and inspiration, they are liable to follow the former rather than the latter.

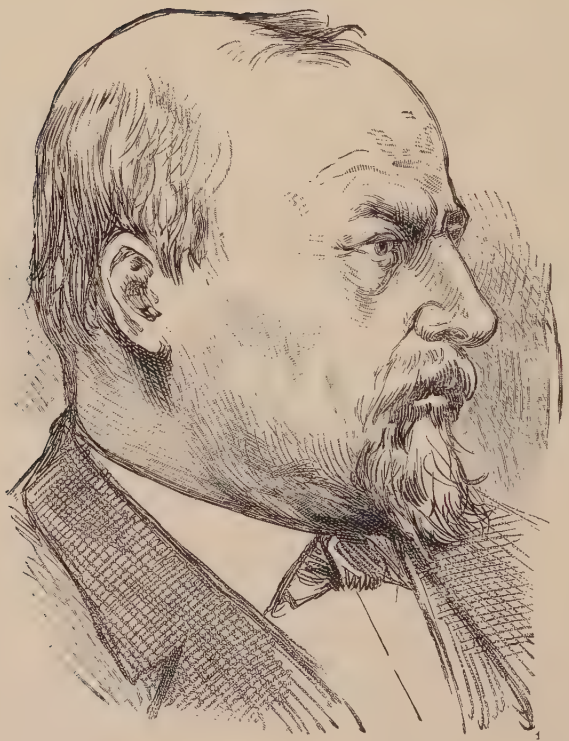
This class of heads and all others, need a balancing of the organs to make them harmonious and useful. While it is good and necessary to have the spiritual organs leading, if they become excessively large they unfit the character for business by soaring too high above the mass of mankind in thought and deed. Persons so constituted are not practical in material things and therefore do not accomplish as much good in the world as they would if they obeyed the command of Christ: "Be ye therefore wise as serpents" worldly wisdom) "and harmless as doves."

CHAPTER XIII.

THE

CARNALLY MINDED HEAD.

PLATE XV.



JACOB SHARP.

EXPLANATION TO PLATE XV.

CARNALLY MINDED HEAD.

The cut of this head is not as good in finish as desired but the best to be obtained of this person. The first large development we notice is in the moral faculties. Unfortunately the work of the artist is such that the organ of Conventionality does not show. It was large in this head. (Chapter VII.) The next large development is in the organs of the animal nature. A front view shows them to be very large. (Chapter VIII.) The Perceptives are also large. (Chapter II.) The back head shows comparitively small but there is great width there. The small development is in the spiritual organs. (Chapter V.) This head belongs to the Conventional class. (Chapter XV.) And to the Intellectual Animal class. (Chapter X.)

Jacob Sharp was noted in connection with the Broadway Railway corruption. He was a peculiar man, with considerable tact and ability as a business schemer. "A compound of ignorance, low cunning, perseverance, with bluntness of moral sense that made his character a study and his life career a matter of local history."

THE CARNALLY MINDED HEAD.

Let us now consider the carnally minded head. In the first place we find the largest part of the brain to be in the occipital, or it may be equally divided between the frontal and occipital, or there may be a tendency to the basil and the organs of the propensities. For carnally minded heads see Plates XV., IX., (Fig. 1), and XXVIII.

The carnal part of the nature of mankind is so much more developed than the spiritual, that there is a great variety of heads of this type. "Wide the gate, and and broad the way that leadeth to destruction, and many there be which go in thereat. Strait the gate, narrow the way, which leadeth unto life, and few there be that find it."

Now having decided in which division of the head the largest development of the brain is, or if that be hard to decide, we may

look for the large organs. We find Understanding large, the spiritual organs small or inactive, with some Benevolence and Veneration, which may be used for selfish purposes. We have thus far the indication of a carnally minded head. Continuing our investigation, we will find the moral organs as a group large. If Approbativeness be large the person will be fond of flattery, vain, proud, yet agreeably pleasant in ways and manners to friends: or he may turn in hate against those whom a few moments before he seemed to love.

Cautiousness, that leads to planning for the future; Acquisitiveness, that promotes love for the gold and silver of the world; Destructiveness, that indicates push and desire to go ahead, regardless of consequences; Secretiveness large: these are all indications of a carnal mind. The domestic organs may be large or small, but with these indications, the home will be but a carnal dwelling place.

Now add to these organs of the carnal mind, the organs of the will, heart qualities, perception and memory, the whole constituting the carnally minded head, and we can

readily perceive that the carnal nature, in its degrees of intensity or moderation, cause the heart to bring forth thoughts and ideas, that are in relation only to earthly things.

It is not to be understoood that this kind of head has no spirituality or that no good can come of it. In fact persons with such heads are often the most practical, even in religious matters, if their early training, surroundings and leaders bring them into religious connections. Such are not the persons to lead in the real spirituality of the kingdom, but are adapted to follow and perform the practical duties suggested by those who are spiritually minded. They therefore often become noted as great practical workers in the maintenance of the forms and ceremonies of Christianity, and in the building of schools, seminaries, churches, etc.

There are a great many kinds of carnal heads with a different degree of intensity and feeling. We have been speaking of that type which has enough of the intellectual and spiritual faculties developed to make its possessor like a good tree which bringeth forth good fruit, corresponding to its growth and vigor.

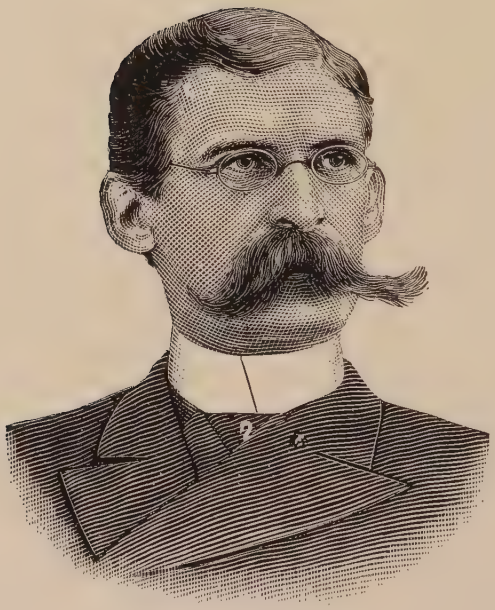
There are other types of the carnal nature that may and do become so absorbed in earthly things that they have no serious thoughts in regard to higher attainments, but are of the earth, earthy.

Others partake so much of the animal and selfish nature that they become self-willed. "Instruments of cruelty are in their habitations." They are described by Soloman: "A brutish person who knoweth not neither will he consider."

CHAPTER XIV.

THE HOPE HEAD.

PLATE XVI.



SAMUEL W. SMALL.

EXPLANATION TO PLATE XVI.

THE HOPE HEAD.

Observe the large development at the location of the organ of Hope. (Chapter V.) Notice also the small organs of the Moral Faculties. (Chapter VII.) The large development of Reason and the other spiritual organs. (Chapters IV., V.) The large Perceptives. (Chapter II.) Organs of the animal nature small. (Chapter VIII.) Sanguine, Bilious, Encephalic Temperament. (Chapter XXI.) The organ of Firmness is very large in this head. (Chapter VII.)

Rev Samuel W. Small is the well known reformer and advocate of the National Prohibition of the liquor traffic. Mr. Small having been bound by the monster habit drink, with all its allied vices, and having been redeemed by the power of God, he is one of the most powerful reformers of the present time. His experience and testimony to the power of God to save a man, body, soul and spirit is wonderful. Very beautiful is his story of the faithfulness of his wife during the time of his debauchery.

Mr. Small's chosen profession was that of a lawyer in which he took high rank. He has held several responsible public positions both in his native state and under the United States Government. He is a regular ordained minister of the M. E. Church.

THE HOPE HEAD.

Heads may be classified again into three casts, viz: Hope, Conventional, and Approbative. This is in order to make distinctions and help in the delineation of character.

There is a great variety of each of these casts, a few only being given in order to illustrate the different combinations. Each head indicates its own character and that of its possessor. It is not best to compare one head with another, except for the purpose of illustrating the different developments.

The organs from which these three casts derive their names are indicated by the name of each cast. They are taken as a starting point in the delineation of character.

One of these organs being leading, we have a start toward understanding the classification.

In this chapter we will consider the Hope Head in some of its variations, and will illustrate the different types of the same

cast. We first start with the organ of Hope, which in order to make the Hope cast must be the leading of the three organs from which the casts derive their names.

Now let us ascertain which of the other organs work well with that of Hope or are of the same general character.

The function of Hope is, waiting for that we see not. It is therefore spiritual in its nature and is adapted to the unseen; also to adversity, to emergencies, to times of trial; securing coolness and self-possession to the character.

We may also look for the other spiritual organs that are in harmony with this. Reason is the preeminent spiritual organ, so we next determine upon it, if large, well and good. The other organs to make up this cast are Beneficence, merciful action; Benevolence, sympathy; and Veneration, love of worship. Now add to these Watchfulness, Combativeness and Wonder, the domestic organs, Firmness, the memory and perceptives, and we have what is called the Hope and Reason Head, which is a spiritual head of the highest type. For Hope Head of this cast see Plates XVI., XX., XXII., and XXIV

But let us change the developments and make the head Hope and Understanding, in place of Hope and Reason, the other large organs being the same, and we have now changed the character from a deductive to an inductive observer and reasoner. Notice what a change has taken place in the reflection, and through and by it, the memory.

Now make another change: in place of Beneficence, have Acquisitiveness, and notice how the character changes from one of charity and philanthropy, to that of selfishness and worldliness. Change it still by having Destructiveness larger than Combativeness, and observe how the character changes from the defensive to the aggressive.

Make still another change from Watchfulness to Cautiousness and see how the life will change from present alertness to one of prudence in regard to the future. Take away from any or all of these different combinations the large perceptives, and notice what a great change has taken place: from being able to quickly perceive facts and the truth or falsity of things, the character becomes liable to a dreamy condition, unfavorable to investigation or progress.

This is especially so if the memory be large and active inclining persons to live in the contemplation of past conditions. If the imagination be large and active, with Constructiveness, there will be a building of imaginary castles to live in, and instead of availing themselves of present opportunities, are in constant expectation of future good fortune.

Change a large organ of Firmness to one that is deficient and see how vacillating the character becomes. If there be with this combination some Conventionality, as we often find, the character will be somewhat mixed, because Hope and Conventionality are in direct antagonism to each other. Approbativeness will affect the character to make it pleasant and agreeable as well as superficial.

Now let any of these combinations in addition have large, active, growing propensities and the character will be one of great worldly power for successful business, often gaining wealth and fame. The propensities indicating power to use unseen principles for worldly advancement. In all these changes the character has still retained the peculiarities of the Hope Head.

CHAPTER XV.

THE CONVENTIONAL HEAD.

PLATE XVII.

HON. O. W. POWERS.

EXPLANATION TO PLATE XVII.

THE CONVENTIONAL HEAD.

Observe the large, full development in the region of the Moral organs. (Chapter VII.) This is a logical rather than analogical reasoner. (Chapter IV.) Large Perceptives, (Chapter II.) This is a business head. (Chapter XVII.)

Hon. Orlando W. Powers is an Associate Judge of the Supreme Court of Utah. He is well known as an organizer and debater in the political arena. He has published "Power's Michigan Chancery Practice;" and "Power's Supreme Court Practice." "Judge Powers is social, genial and popular."

THE CONVENTIONAL HEAD.

We will now examine a head with the organ of Conventionality leading. This of itself will indicate great activity of character, especially in practicability.

Now unite with this Cautiousness, prudence in plans for the future, making careful; also Understanding, worldly wisdom and conclusions in regard to seen material things, reasoning from cause to effect; add to these a good degree of Acquisitiveness, a saving, economical disposition; include with these the will, perseverance and determination; the heart qualities, thought in accord with the leading organs; with large perceptives, investigating and gathering facts in relation to seen material things; a memory enriched by thoughts of the whole combined, and we have a character that is very active, practical, showy, cautious and careful. A person thus endowed is a gatherer of facts; with great determination and ability. Add to such an

organization the domestic group large, and you have a practical, determined worldly wise character of great executive skill. For illustration of this type of head see Plates XVII., V., XXX. and XXXIV.

Now if you will, please add some of the spiritual faculties. The lower part of Reason for instance, and the result will be great theorising and speculation, and with Beneficence large, in place of Acquisitiveness, the actions will be modified into deeds of sympathy and good will.

Change the organ of Destructiveness to Combativeness, and the nature will change from aggressiveness to defensiveness. Let there be a development of the organ of Imitation and there will be a desire to imitate or copy. If Constructiveness be large there will be a desire to build. Let there be a good degree of Alimentiveness and it will indicate good nutrition as well as a desire to eat.

If the propensities be large as a group, the character will partake of the animal nature. Let love for the opposite sex and Philoprogentiveness be large, and it will be an element to be considered in the makeup of

the character in relation to the home life of the individual.

Take away the great firmness, and observe what a change will come over the character: instead of the strong, determined nature, will be a disposition weak and easily influenced. Or again, let the organ of Understanding be deficient and how marked the change: in place of reflection and conclusion, giving decision, there will be indecision in opinion. Again let the Perceptives be small and a great change takes place: no longer able so well to investigate and gather facts about which to conclude, the person must follow the memory or be led by the imagination.

Now let practical Reason be added to this head, and there will at once be a conflict because Conventionality is an element that deals entirely with the seen, and Reason with the unseen.

And thus we might go on describing different organs that alter the combination, but Conventionality remaining the same, that cast of head will indicate great activity and practical ability in the whole character.

CHAPTER XVI.

THE

APPROBATIVE HEAD.

PLATE XVIII.

MRS. MARY MC KEE.

EXPLANATION TO PLATE XVIII.

APPROBATIVE HEAD.

Notice in the illustration the rounded out appearance of the Coronal region. (Chapter VII.) The Domestic group large. (Chapter IX.) Perceptives good. (Chapter II.) This Temperament is Sanguine Bilious with some indications of the Encephalic. (Chapter XXI.) The whole organization indicates a refined nature.

The social and intellectual abilities of Mrs. Mc Kee adapt her for a very useful position in society. "She is very determined, progressive and attractive in way and manner, and enjoys the respect and admiration of her friends and associates."

THE APPROBATIVE HEAD.

We will now consider a head with large Approbativeness, giving agreeableness of manner, a desire to please, to flatter and be flattered, vain, and indicating a disposition in the person to turn suddenly against those whom he professes to love. Put along with this, worldly wisdom or Understanding, and we have a character that is very winning and plausible in dealing with its associates, often gaining the good favor of those with whom it comes in contact. For illustration see Plate XVIII.

Now add a large development of the heart quality, Fancy rather than Ideality, and the memory is full of images, of all kinds which are not apt to be pure and elevating as they would be if Ideality were the largest of the heart qualities.

Let there be a good development of Cautiousness and mark the change, or Secretiveness and see how the character will become

sly and cunning, and with the other developments mentioned, liable to be deceptive.

Let there be a good degree of Destructiveness and the person becomes aggressive and ofttimes impulsive, and does not care and will dash away into every thing and anywhere where there is pleasure or excitement.

Let Acquisitiveness be a leading faculty and there will be a desire to acquire and save. Now if there be a good development of the domestic faculties there will be a great liking for home and its connections; but if very small, little thought will be exercised in regard to the home, and the person will often become a wanderer. If the will be large, how determined the character, how persevering, but if small, the contrary will be the case.

Now consider the Perceptives: if large, the person will be apt to investigate and gather facts and be governed somewhat by them, but if memory be larger than the Perceptives, the person will be following the recollection of past events instead of being governed by present facts. Eventuality and Number large, will indicate calculation and that the person is a calculator.

Or again, if the imagination be the largest there will be a desire to follow it, and chase the images and phantoms therein seen.

Now if there be in the person a development of some spiritual organs as well, then there will be a marked change in the character toward the Heavenly nature.

Sympathy or benevolence is often large in Approbative Heads. Also Veneration, giving a sympathizing turn to the life, and a desire to worship whatever seems the most worthy. A person with this kind of head often takes delight in following after the vanity or emptiness of worldly show or delights. This is sometimes called "the don't hate me character," because of its desire to be well thought of, and often desires praise whether deserving of it or not.

Let it all the time be borne in mind that Approbativeness is leading and is the controlling organ in the whole combination, it being of the moral group. This type of head sometimes through learning and influence of wealth or fame, enables the person to get high and responsible places, exercising great power in the way of understanding.

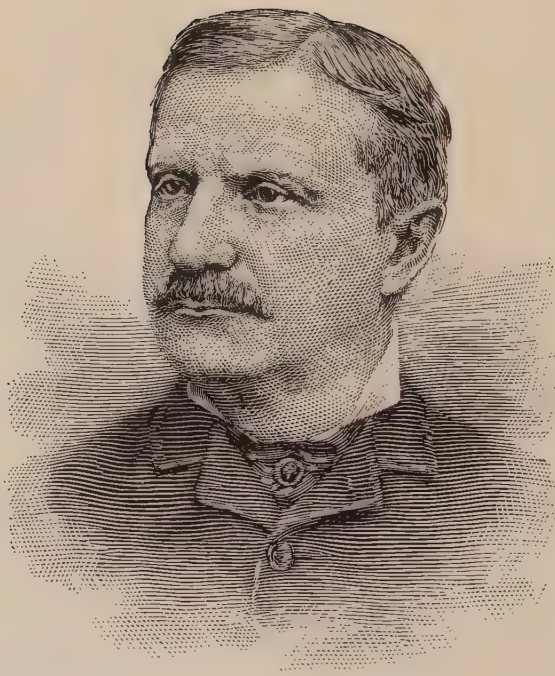
It is not the head to teach or lead in the way of wisdom.

Each person must work out for himself his own character and qualifications. A thorough knowledge of all the organs, their location and primary functions, taken with the general principles of the whole, will enable thoughtful students to acquire such knowledge of Human Nature as will enable them to distinguish between "a good tree and an evil one" and to give advice—the right word in the right place.

CHAPTER XVII.

BUSINESS AND PROFESSION.

PLATE XIX.



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WM. ROCKEFELLER.

EXPLANATION TO PLATE XIX.

BUSINESS HEAD.

Notice in this illustration the large Understanding, Conventionality, Perceptives, Acquisitiveness and Cautiousness, they being the leading organs for business purposes. The memory group is large in this head. (Chapter III.) It is a good specimen of a finely organized Sanguine Bilious Temperament. (Chapter XX.) The Cerebellum and physical structures are too well developed to be in the non-vital class although there is evidently some of the Encephalic present.

William Rockefeller was the head of the firm of Wm. Rockefeller & Co. which was merged into the Standard Oil Co. The enormous growth and prosperity of the Company is ample evidence of his business ability. He is Vice President of the Standard Oil Trust and Director in several banks and railroads. He has been for many years member of a Baptist Church. Is domestic in his tastes and devotedly attached to his family. "Has great discrimination, clear and correct judgment: is noted for knowledge of and careful attention to the details of his business."

BUSINESS AND PROFESSION.

By business capacity we mean an ample development of those faculties which have to do with seen, natural things. By professional capacity we mean a full development of those faculties which have to do with unseen principles.

These questions often arise in the life of the thoughtful young man or woman: "What had I better do to make myself useful and earn an honest living? What shall I undertake that I will like, and that I will succeed in, and bring to me peaceful prosperity and secure me happiness and competency in my old age? If I live shall I be useful and enjoy the pleasure thereof without being tortured with the thought how to make my expenses keep within my income?

It is well for young people to ask themselves such questions as these, and to thoughtfully reflect upon them, for the end

will be according to the work done or seed sown in early life.

In order to start well it is best to have a correct understanding of how to proceed, whereby such seed may be sown as will bring forth a good character, not only to its possessor, but to those persons who may be under his influence.

It is the duty, privilege and pleasure of every thoughtful man and woman, starting in life's struggles, to know themselves, to have a consciousness of their own individuality, responsibility and capability.

First of all, they should know of their inherited characteristics, received from their parents or remote ancestors.

The principle of heredity, is one that is not to be lightly looked upon, but to be seriously considered, for the very life-blood of the parents is transmitted to the child and with it the blended characteristics of both father and mother. (See chapter XXII. on the subject of Heredity.)

A person should determine from which parent the most of his characteristics have been received, and what they are: whether those of virtue or of vice, and thus be enabled

to see how much they bend the early character. It may be necessary to trim out some of the original principles that are beginning to bear the wrong fruit, and engraft into the character other living, germ principles, so that the life may be right, or lead in the right way and toward the true object.

Self-examination is very important at this point, to know what the development of the brain is, and what part of the brain and which faculties are leading. A reliable teacher or professor of human nature had better be consulted, and his advice received.

In the choice of business or profession there are so many, and such a variety of combinations to be considered, that it is impossible in this work to give a detailed account or description of them. We shall mention only the great principles to be kept in view, and leave the minor details to be worked out by the student, upon each particular head and character.

The first principle to be observed for either profession or business, and perhaps one of the most important, is the determination to overcome the difficulties that are sure to be met. Trials and disappointments must

PLATE XX.

J. WEIR MITCHELL.

EXPLANATION TO PLATE XX.

PROFESSIONAL HEAD.

In this head we notice the large development of Reason, and the spiritual groups, large Perceptives and Watchfulness which are the leading organs for a professional head. The organs of the Moral faculties are small. (Chapter VII.) Domestic organs not large but fairly developed. (Chapter IX.) Sanguine Bilious Encephalic Temperament. (Chapter XXI.) Hope Head. (Chapter XIV.)

J. Weir Mitchell, M. D. is a well known Physician and writer of Philadelphia, Pa. His original ideas in regard to Rest Cure for the treatment of nervous diseases has caused a revolution in medical circles. Dr. Mitchell himself regularly takes a four months vacation yearly. He has written extensively upon various subjects both in prose and poetry. His main works being of a scientific nature. Dr. Mitchell is a member of various scientific associations.

be encountered and victories must be won or achievements obtained. Let the mark be high, and be determined to reach it.

Large Firmness with all its allied virtues are indispensable. A heart and mind to work are to be considered. The heart evolves the thoughts for the work. The mind fixes the thoughts upon it.

The perceptives are powerful factors in any business and profession because they enable their possessor to investigate and gather facts which are very necessary for a right perception of the business or profession undertaken, upon which conclusions must be reached through the reflectives.

When we consider the reflectives we begin to make a distinction between profession and business: viz., that one of them, Understanding is an inductive, and the other, Reason, is a deductive organ. Let us now see if we can decide which belong to a business and which to a profession.

Both Reason and Understanding lead to conclusions; but the faculty of Understanding is exercised logically i. e., from cause to effect, arriving at a conclusion after the evidence is obtained; the faculty of Reason is

exercised analogically i. e., from unseen to seen, arriving at conclusion before the evidence is reached.

We will now look for the qualifications for the business head. Begin with Understanding; next is Conventionality, indicating activity, practicability, and working by rule. A good development of Acquisitiveness, a desire to accumulate earthly or seen treasures. Large Cautiousness, prudence and carefulness, with some Watchfulness producing alertness; a moderate development of Secretiveness, enabling the person to keep his own counsel when necessary. Not much Destructiveness, else there will be too much push, especially if the organ of mercy be small. For illustration of Business heads see Plates XIX., VIII., XVII. and XXX. Now if there be some of the spiritual faculties developed they will modify the character somewhat, leading it in the way of truth and righteousness. This kind of head is adapted to all kinds of mercantile business, mechanics, trades, occupations etc., these pursuits depending upon the intellectuality and development of other organs, Constructiveness especially being necessary for all kinds of mechanics. Idealty, indicating originality,

being useful to inventors, artists, writers etc. The organ of tune largely developed, with this kind of head would indicate adaptibility to performance of musical instruments. Small propensities indicating less, and large, more desire for the gratification of the animal nature.

We have seen that Reason is the faculty that deals with the unseen, therefore adapts its possessor to a professional life. For professions as a general rule deal with the principles or philosophies of material and immaterial things, not with the things themselves. This is our starting point. We may now look for other organs to help in this direction. Hope will intensify and help the unseen principle, for Hope is a waiting for that we see not. A principle cannot be seen. Hope therefore adapts to a professional life.

Other organs that will help are Watchfulness and Cautiousness, present alertness and prudence. A large development of the spiritual organs will greatly help and tend to keep the character in the way of mercy and truth. For illustration of Professional heads see Plates XX., III., XI. and XVI.

Add to these a fair development of Destructiveness and Combativeness and the

PLATE XXI.

ALICE B. STOCKHAM, M. D.

EXPLANATION TO PLATE XXI.

COMBINATION OF BUSINESS AND PROFESSIONAL FACULTIES.

Observe first the Perceptives. (Chapter II.) Next the Reflectives all being developed, but the upper part of Understanding the largest. (Chapter IV.) The Spiritual organs are large. (Chapter V.) The Æsthetic organs also large. (Chapter VI.) This person belongs to the vital class of temperaments. There is considerable of the Encephalic but the vitality is so good that it properly belongs to the Sanguine-Bilious Temperament. (Chapter XX.) This head belongs to the Spiritually minded class. (Chapter XII.) The whole is a finely organized, original and aggressive character with great ability adapted for either business or profession.

Dr. Alice B. Stockham's advantages for early education were limited, but having an indomitable will she secured an education at Olivet College, paying her way by manual labor and teaching. Her twentieth birthday found her in the Eclectic College of Cincinnati. For twenty-five years she engaged in an extensive practice. She not only won honor as a physician but also in works of benevolence. Has been for many years an active member of a society for rescuing fallen women.

She is publicly known as an advocate of social purity and woman suffrage: has lectured extensively upon the need of woman's enlightenment and upon physiological subjects. The great effort of her life has been "Tokology" a book for women. Dr. Stockham determined to manage the sale of this book herself. In doing this she has developed a business that is sufficient evidence of her capacity, "Tokology" reaching enormous sales not only in this country but other countries. She not only handles her own works but also many works of a reformatory nature. Only ladies are employed in her office. Even the heavy boxes are packed and covers nailed on by women. These facts in regard to Business and Profession, harmonize with the development of the brain faculties.

whole will indicate an aggressive and defensive professor in such lines as Preachers, Teachers, Physicians, Surgeons, Analytical Chemists, Apothecaries etc.

By adding specific organs adapted to each respectively a great variety of professions may be added, such as Musician, Lecturer, Writer, Mathematician, Linguist etc., together with Philosophers, Philanthropists, Scientists, Reformers, Pioneers and Humanitarians. This last class of persons, as a rule are not successful in business or in financial matters, they are too theoretical and speculative to be practical. Professors of law and lawyers generally, may come under this class with a development of more Cautiousness and Understanding, but the latter more especially belong to business rather than profession, because law relates largely to business transactions in seen, natural things. But the principle of law itself is the important factor to be considered. Therefore a lawyer requires, in addition to those faculties for professions above enumerated, a good development of Understanding, Cautiousness, and Eventuality. Without Eventuality a lawyer would be apt to be too comprehensive and deal so much in the great principles that he would overlook little technicalities.

It is often found that where the propensities are very large in the professional head, there will be a turn to material uses, and such persons often become the most successful and wealthy. Approbativeness may have a place in either the business or professional heads, but is more often found in those engaged in business pursuits such as commercial travellers, salesmen etc., who are often very successful because of their winning, pleasant, agreeable manners. Such persons get into various positions in life but seldom gain great notoriety, except by political or pecuniary influence.

The student must continually bear in mind, that the whole head, not a part of it, is to be taken into consideration, and a harmonious development is to be desired. Keeping the body in subjection to, and corresponding with the brain. For illustration of good professional and business heads combined, see Plates XXI., VII., XXVI. and XXXIII.

CHAPTER XVIII.

GENERAL REMARKS ON TEMPERAMENTS.

GENERAL REMARKS ON TEMPERAMENTS.

D. H. Jacques, M. D., in his work "The Temperaments," in treating of the cause of Temperamental conditions says: "the brain takes its form and quality from the intelligence which creates and makes use of it, and the body is moulded after the pattern set by the brain so that temperament is primarily a result, not a cause of character. The bodily habit is the outgrowth of a spiritual condition."

By temperaments we understand the combination of the brain and its faculties with the bodily organization, the combination of the brain organs being of first importance.

Knowing the temperament of any person will enable the student to tell the character, and this knowledge is acquired by observing the general conformation of the head and body. If therefore, in addition to this a thorough knowledge of the organs and their

functions is acquired, the careful student will be able to tell the character in its leading traits, and obtain great accuracy in delineation.

The brain first, because it is the seat and organ of life, sending out its agents, the nerves, into every minute and remote part of the structure, so that what affects one part affects another and the whole. These agents are known by a great variety of names, their functions being to minister to the brain and supply its demands in obedience to its dictates. Also to notify the brain of any irregularity in the system, thus keeping a continual communication between the brain and subordinate parts of the body. Other portions of the structure of man can be dispensed with, as an arm, leg or a portion of the bone in almost any part of the body, even a portion of the skull may be taken out, but when the brain itself is taken away the whole structure becomes useless. But there are cases where some portion of the brain has become diseased by tumors or abscesses, and been removed.

Prof. Wm. Keen, M. D. has recently performed several operations upon the brain for the treatment of disease, removing por-

tions of the brain and tissue without destroying life. The science of surgery has developed, (within the last few years,) the fact that it is possible to treat successfully certain cases of epilepsy and paralysis by operations upon the brain.

The system of Temperaments that we advocate is that promulgated by Wm. Byrd Powell of Covington, Ky.

Upon the proper blending of the temperaments, in the union of the sexes, depends the right growth and development of the great human family. Many unholy, unhappy, unfruitful, incompatable, consanguine marriages result in a large percentage of children born into the world, with their germ principle of character tainted with sin and unholiness. Because of evil before, in, and after marriage, parents often transmit to their children, bodies corrupted by disease, especially scrofula, with soul and vitality dwarfed, sickened and estranged from Godlikeness and purity. To incompatable marriages and transmission to the offspring are due, in a great measure, the crime, degradation and misery that exist in fallen humanity. And our prisons, jails, almshouses, and places of refuge and correction, and asylums for insane

and feeble minded characters are overflowing.

When the supreme creature man, shall attain unto that thought and care in the right development of his own offspring that he gives to those of the lower orders of animals, then will begin a better race of human beings, more in conformity to the Divine. And as more thought and care is given to this subject of temperamental marriage the millennium will begin to dawn and eventually the necessity for prisons, jails and asylums will cease.

For particulars upon this subject, see Chapter XXII. upon Heredity. Enough has been said to convince the thoughtful person of the importance and necessity of more thought, in regard to temperaments and their proper relations to, and union in the sexes, that succeeding generations may rise to a higher plane of civilization than the present.

CHAPTER XIX.

TEMPERAMENTS, NAMES AND CLASSES.

PLATE XXII.

FRANCES E. WILLARD.

EXPLANATION TO PLATE XXII.

SANGUINE TEMPERAMENT.

It is seldom that Temperaments are seen in their purity. In this illustration the Sanguine is apparently leading. Miss Willard has some of the Bilious and Encephalic Temperaments with the Sanguine. The indices to be observed in relation to the Sanguine Temperament are the parellel head from front to back, receding forehead, narrow through the head above the temples; light fine hair, acquiline nose, prominent lips and sloping shoulders. The whole head and face presenting a uniform appearance. The organs of the Spiritual group are large. (Chapter V.) The Perceptives are good. (Chapter II.) This head belongs to the Hope head class. (Chapter XIV.)

Miss Frances E. Willard is the acknowledged leader in the reform work of the Women's Christian Temperance Union. She is too well known to render remarks here necessary.

TEMPERAMENTS, NAMES AND CLASSES.

SANGUINE AND BILIOUS TEMPERAMENTS.

The Temperaments are named and classified as follows:

Sanguine

Vital

Bilious

Primary

Encephalic

Non-Vital

Lymphatic

Sanguine Bilious	Vital.	
" Encephalic	Non-Vital.	
" Lymphatic	"	"
Bilious Encephalic	"	"
" Lymphatic	"	"
Sanguine Bilious Encephalic	"	"
" " Lymphatic	"	"
" Encephalic Lymphatic	"	"
Bilious " "	"	"
Sanguine Bilious Encephalic Lymphatic	"	"

Fourteen in all: four primaries, five binaries, four trinaries, one quadruple.

SANGUINE TEMPERAMENT.

This is one of the primitive or original temperaments of mankind. It belongs to the positive or vital class. This is known by full, high, gradually receding forehead, narrow above the temples, parallel or narrow from the front toward the back, perpendicular at back of head. Wide through from ear to ear, not long from front to back, large Cerebellum.

Secondary as helps, notice the hair which is usually light, and fine, sometimes light brown; blue eyes; fair skin, which tans easily; large nose, in the male of the Roman, and in the female of the Grecian type. Lips well defined, the upper one being prominent. The whole face and head presenting a beautiful, symmetrical, evenly curved form. The arms and limbs long; short body; sloping shoulders: the whole adapted to dignified and graceful movements, rather than activity and suppleness. For Sanguine Temperament see Plates XXII. and X.

Red or arterial blood predominating, persons of this temperament are liable to diseases of an inflammatory nature, which

is aggravated by the use of salt. A fact for physicians to observe is this: do not give mercury in any form to persons of the Sanguine Temperament, as acids predominate and mercury is not compatible with them, but will salivate the person, without producing the desired result.

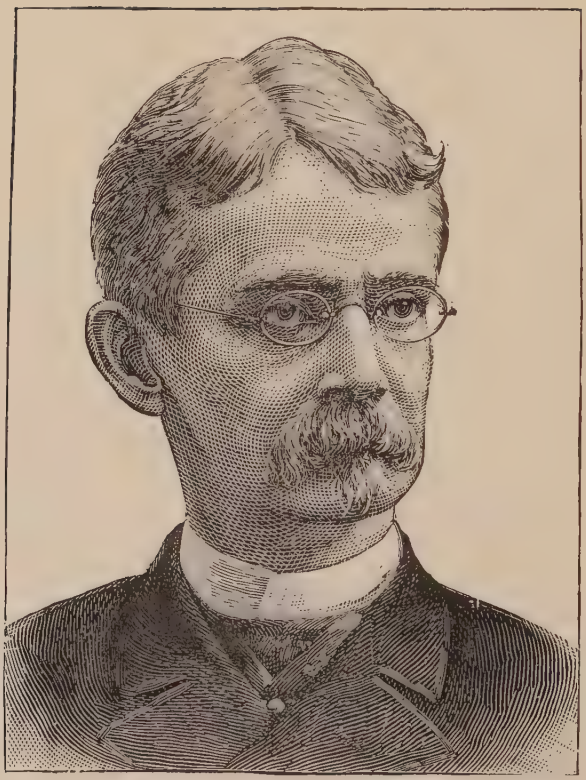
Persons of this temperament are adapted to outdoor life; enjoy athletic sports; are elastic; bound and rebound; tire easily; rest easily; get soon sick but soon recover by rest; habits easily broken. Not only elastic in physical, but also in mental capacity, therefore they easily adapt themselves to conditions and circumstances.

Powell says: "Persons of this temperament easily change or acquire other temperaments in conjunction with the original."

Persons of Sanguine Temperament are often unlucky and unsuccessful in business; they are not generally practical but theoretical. Are often orators, scientists, philosophers, leaders, but do not push themselves forward; others may do it. The purely Sanguine, feminine character is considered the most perfect type of humanity.

The BILIOUS is also one of the primitive, original temperaments of mankind. It be-

PLATE XXIII.



JOHN J. INGALLS.

EXPLANATION TO PLATE XXIII.

BILIOUS TEMPERAMENT.

The indices of this temperament seen here are in the forehead. Head widening from the front toward the back. Wide through the head above the temples. Great angularity of the whole head and face. Hair coarse and dark, square shoulders. There are some indications in this illustration of the Encephalic Temperament. (Chapter XX.) The Perceptives are large. (Chapter II.) The organ of Firmness is very large. (Chapter VII.) This belongs to the Hope Head class. (Chapter XIV.) Persons of this make up and temperament do not often get into politics.

John J. Ingalls is a lawyer by profession. He has always taken an active part in politics and has served three terms in U. S. Senate. Mr. Ingalls attends strictly to his political duties; is a close student of men; a noted, oratorical, political speaker, and an able and animated debater.

longs to the vital or positive class. It is known by forehead receding, not so full, high or regular as in the Sanguine but more Angularity; narrow above the temples; broadening back from front; also long from front to back; narrow through from ear to ear. but wide above. Not perpendicular at back of the head, and large Cerebellum.

Persons of Bilious Temperament have dark, coarse hair; eyes and skin also dark. Features very angular; not large nose or prominent lips, as in the Sanguine, but firmly set. The whole face and head present great angularity, not uniformity like in the Sanguine. The shoulders square; the arms and limbs short; the body is long. The whole dense, and firmly set; compact, very active and of great endurance. For illustration of Bilious Temperament see Plate XXIII.

Blue or venous blood predominating, persons of this temperament are liable to biliousness of all kinds, diseases of stomach and bowels.

Physicians can give this temperament mercury in all forms with good results, because alkalies predominate and are compatible with it.

When this temperament predominates, the person is tough and unbending, not elastic as in the Sanguine. He can endure more strain, mental or physical, without tiring. Habits strong, not easily broken. Does not readily get sick, but when sick does not soon recover. He is practical, hangs on to things with a firm grip; and is usually successful.

The Xanthous or Red Hair variety of the Bilious, has all the cranial developments, and marked angular features, and the same indices of body and characteristics; same rules apply as in the dark haired Bilious.

Powell claims that the red hair is sometimes caused by a removal of the parents from a cold to a warm climate; children born subsequent to removal are liable to have red hair owing to the climate producing changes in the temperament of the parents.

Our own observations have not proved or disproved this point, but we are inclined to think there are other causes that produce Xanthous varieties of Bilious Temperament, such as hereditary and pre-natal conditions.

CHAPTER XX.

CONSIDERATION OF TEMPERAMENTS CONTINUED.

PLATE XXIV.

ADMIRAL JOHN L. WORDEN.

EXPLANATION TO PLATE XXIV.

SANGUINE, BILIOUS TEMPERAMENT.

John L. Worden is a fine illustration of this type of head. In this case we have a side view. The long head from front to back and the forehead are indices of the Bilious. The uniformity of the whole head and face and sloping shoulders indicate the Sanguine. A front view would show the head widening back from the front but with Sanguine indications in the forehead. The large Cerebellum is an indication of both Sanguine and Bilious. The Perceptives are very large and active. (Chapter II.)

Admiral John L. Worden won world wide fame as Commander of "The Monitor" in her famous battle with the Merrimac, March 9, 1862. He was also Commander of the Mowhawk in the attack on Fort Mc Allister of January 21, and Feb. 1, 1863. During the engagement of the Monitor with the Merrimac by an explosion, Admiral Worden's eyes were filled with powder causing blindness for some time. While lying in this condition with his eyes closely bandaged he was visited by an intimate friend who said to him "Worden you have whipped the Merrimac." "Then," said Worden, "I am content."

SANGUINE-BILIOUS, LYMPHATIC, ENCEPHALIC.

SANGUINE-BILIOUS.

This is a compound of the two primaries of the vital class of temperaments and consequently the compound is also vital. This and the two primaries of which they are compounded are the three making up the vital class. All others being non-vital.

The Sanguine-Bilious Temperament represents the highest type of elasticity combined with endurance, where the two are equally balanced, indicating great power in whatever is undertaken. For illustration of this temperament see Plates XXIV., VII., XIX. and XXI.

The leading characteristics of this compound, will be those of the preponderating temperament. In some the temperaments are evenly blended, but in others only a slight indication of one or the other.

Powell says that "as the Sanguine and Bilious Temperaments constitute a *sine qua non* to the perpetuity of our race, and as I have found no secondary causes for their existence, so I infer them to be originally a primitive condition of humanity." (*Laws of Life* 1864, Page 189, also his work on *Human Temperaments*, second edition, 1869, Page 167. Same principle but not same words.) He also says: "the non-vital temperaments, (the Lymphatic and Encephalic) I regard as being secondary: that is to have resulted from influences which are exclusively incidental to civilization."

The non-vital temperaments then, are those conditions of the system produced by some form of civilization, upon one or the other of the vital class.

Let us consider the Lymphatic. First what is meant by Lymph? Lymph is a watery fluid with little blood corpuscles, it is a secretion of a system of vessels and glands, which take up from the worn-out tissue that which is still available for purposes of nutrition, and returns it to the veins near the heart to be again mixed with the blood. Lymph vessels are in all parts of

body but especially in the upper part, frequently largest in the neck and face.

Lymphatic vessels and glands are a part of the Lymph system, containing and conducting the Lymph. The whole of the Lymphatics seem to constitute a system doing its own work by the friction of one corpuscle against another, opening valves and transferring the Lymph to each other in its continuation through the entire structure of the body. No nerves have been traced into the Lymph vessels.

"There is no satisfactory evidence to prove that any natural communication exists between the Lymphatics of the Glandular organs and their ducts, or between the Lymphatics and the Capillary vessels." (*Gray's Anatomy.*)

Now if the Lymphatic Temperament be produced by civilization, some part of the effect of civilization must be recognized as the factor to produce it. Wealth is one of the effects of civilization; wealth produces luxury and ease which tend to an abnormal appetite and furnishes more nutrition to the system than it can readily absorb. As we have found the Lymph to be the

PLATE XXV.

FRANCIS VINCENT.

EXPLANATION TO PLATE XXV.

LYMPHATIC TEMPERAMENT.

This is as good a representation of the Lymphatic Temperament as is often seen. The vital foundation in this case is Sanguine, with a little Bilious. The indices of the Lymphatic are the smallness of the head at the top and widening toward neck, large cheek, the face and head presenting a full, round appearance. The head is thick through at the region of the Æsthetic organs. (Chapter VI.) The organs of the Animal Nature are also large. (Chapter VIII.) The large body is also an indication of the Lymphatic Temperament. The Perceptive organs are very active. (Chapter II.) This is a good specimen of a finely organized Lymphatic upon a Sanguine foundation. Only a few facts are here given in relation to the life of Francis Vincent. He is the Historian of Delaware. He was "ahead of the times" in original ideas. Many years ago he agitated the subject of a railroad from New York via Behrings Straits to St. Petersburg, Pekin, and London. When the rebellion broke out he replied in answer to a question, as follows: "If there be a battle fought and blood shed we shall go on until we shall free the negro; arm him; give him the right of suffrage and seat him in Congress." His life seemed to be filled with prophetical ideas.

secretion of the overplus of nutrition, it is evident that when this secretion becomes abnormal, it is a diseased condition, and the Lymphatic system is no longer able to carry out its normal functions, but necessitates an enlargement of itself to an abnormal condition to meet the over production of nutrition, which is secreted from other vessels and tissues. This Lymph in such cases increases the size and weight of the person, which is accelerated by luxurious living in ease.

Lymph and fat should not be confounded, fat is soft and pulpy. Lymph is hard and firm. The Lymphatic Temperament may be known by the globular, smooth head and face; large full neck; ponderous cheeks and pug nose, the head small at the top and widening downward.

Hair, skin and eyes may be light or dark depending upon which of the vital temperaments is the foundation. This can be quite easily detected. Persons of this temperament will show those traits of character in correspondence with the vital foundation. They are disposed to take things easy. If in business work easy, aim to get good pay in easy places, often

in politics. Thrive best in a damp cli mate.

In order to overcome the tendency to a preponderance of Lymph, a person should eat, drink and sleep less, perceive, reflect and work more. For illustration of this temperament see Plate XXV.

The Encephalic Temperament is also produced by civilization, and the advancing of civilization is promoted by it. Children inheriting this temperament are not usually healthy, or do not live long, but this is likely to be caused by the incompatibility of the parents in the marriage relation.

The Encephalic also has its foundation, like the Lymphatic, on the vital temperaments. It is augmented by great study, anxious thought and mental activity. It is known by the preponderance of the whole brain and especially of the intellectual faculties over the body.

The head is wide and square at the top, tapers toward the base, with small Cerebellum, the top of the forehead often seems to project instead of recede.

Hair, skin, eyes may be either light or dark, depending upon the foundation. The body is too small and thin for the amount of

PLATE XXVI.

JEWETT M. RICHMOND.

EXPLANATION TO PLATE XXVI.

ENCEPHALIC TEMPERAMENT.

This head very finely illustrates the Encephalic Temperament. Probably one-half of the temperament is Encephalic upon a Bilious and Sanguine foundation. The indices to be observed in relation to the Encephalic are the width and squareness of the head at the top and the narrowing of the head and face toward the neck and chin. The sharpness of the organs in the frontal part of the head indicates an activity of the intellectual faculties. The Perceptives present a very sharp, active appearance. (Chapter II.) The organs of the Reflectives are large, Understanding being especially active. (Chapter IV.) This belongs to the Hope Head class. (Chapter XIV.) The whole is a finely organized, sensitive and conscientious nature adapted to business pursuits with philosophic and philanthropic motives, tending to elevate the character and induce deeds of good-will to man.

Jewett M. Richmond is truly a self-made man. His early education being that afforded by the common school. At the age of sixteen he began business as a clerk. His success as a business man has been a steady advance in various enterprises. Mr. Richmond has held very many positions of trust and responsibility both in business and philanthropic enterprises. "A patron of worthy charities, and a willing friend of the needy, he has a reputation for true philanthropy. A friend of progress, few men have done more to advance the interests of Buffalo than is justly credited to Jewett M. Richmond."

brain. For illustration of this temperament see Plates XXVI. and IV.

Persons of this temperament are not often able to accomplish much, by reason of their over balance of brain. Yet this is the temperament for intellectuality and mental work, most of the great minds in the literary world have it to some extent, but it should be balanced by other temperaments, and the whole in correspondence with the bodily development.

In children who have largely inherited this temperament, it is best to restrain the tendency by inducing them to eat, drink, and sleep more, and to take more physical exercise, even to the exclusion for a time, of study and other intellectual pursuits. The same remarks will apply in the case of adults who have an unhealthy preponderance of this temperament.

From the preceding remarks in relation to these temperaments it will be seen how the Encephalic, and Lymphatic are built upon the vital temperaments. They are called the non-vital, because persons with these temperaments largely predominating are not able to reproduce or transmit vitality, and

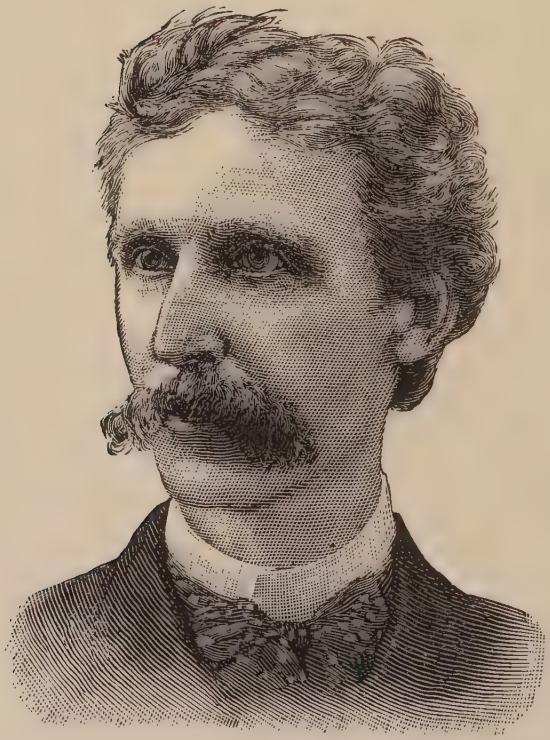
should not be united in marriage. It is only when the vital and non-vital are harmoniously united in the union of the sexes, that healthy children will be the result.

The temperamental marriage relation will be treated of in another chapter.

CHAPTER XXI.

CONSIDERATION OF TEMPERAMENTS CONTINUED.

PLATE XXVII.



BARTLEY CAMPBELL.

EXPLANATION TO PLATE XXVII.

SANGUINE, ENCEPHALIC TEMPERAMENT.

This is a good illustration of this temperament. The signs of Sanguine to be noticed are the retreating forehead, full and high; the uniform curvature of head; acquiline nose and sloping shoulders. The signs of the Encephalic are the head wide at the top and tapering toward base; the pointed face and small Cerebellum. There may be a slight trace of the Bilious Temperament, but not enough to put it in that class. Equally divided between Sanguine and Encephalic. Memory large. (Chapter III.)

Bartley Campbell won fame and wealth as the author of dramatic plays: "The Galley Slave," "White Slave," "Exiles of Siberia," etc. He was not adapted to prosperity, misfortune soon overtook him and wrecked reason and fortune.

TEMPERAMENTS, CONTINUED.

Temperaments are rarely seen in their purity. In addition to the four primaries, we have their combinations forming five Binaries; four Trinaries and one quadruple.

One of the combinations has already been considered, under the vital class viz., Sanguine Bilious. All the rest belong to the non-vital class.

If the signs of the primaries have been thoroughly learned, it will not be difficult to distinguish and make up the combinations. Sometimes, in some instances, there is such a close blending that it requires some thought, observation and study, to determine which of the primaries is leading, and what proportion of each of the others may be present; but by experience the careful student will be able to distinguish with accuracy.

We will first consider the Sanguine Encephalic, for illustration of which see Plate XXVII. If there be considerable of the Encephalic present, there will be a large development of the frontal, intellectual part

of the head; also squareness at the top and somewhat tapering down to the base; small Cerebellum; a spare, lean person with a general preponderance of the brain over the body.

Now if the Encephalic be upon the Sanguine foundation we shall find a forehead receding, head thick through from ear to ear and perpendicular at back. Light hair, eyes and skin, with uniformity in the face and head, and indications in regard to the body that belong to the Sanguine.

The Sanguine Lymphatic may be easily detected when there is considerable of the Lymph present: enough so as to make the head full and large at base, large cheek, also pug nose; sleepy eyes, and if upon the Sanguine foundation, receding forehead, perpendicularity at back of head; wide through from ear to ear; light hair, eyes and skin, with uniformity in face and head. Signs of body to correspond to the Sanguine indices. For illustration of the Sanguine Lymphatic Temperament see Plate XXVIII

If the Encephalic be upon the Bilious foundation, the forehead will not recede so much as in the Sanguine; head narrow

through from ear to ear, but long from front to back. Dark hair, eyes and skin, with angular outlines in the face and head, and indications of body that belong to the Bilious Temperament. For illustration of Bilious, Encephalic Temperament see Plates XXIX. and V.

If the Lymph be upon the Bilious foundation then we shall find the indications corresponding: viz. receding forehead, long head from front to back; narrow through from ear to ear; dark hair, eyes and skin and angularity in outline of face and head. Signs of body to correspond to the Bilious indices. For illustration of Bilious, Lymphatic see Plate XXX.

The Encephalic may be upon both the Sanguine and Bilious foundations and then we shall find indications of both and have one of the trinary combinations, Sanguine, Bilious, Encephalic. These three evenly blended, give a good combination. For illustration of this temperament see Plates XXXI., XIV., XVI. and XXIII.

The Lymphatic may be upon both these vitals in which case we have another of the trinary combinations with characteristics of the three, viz. Sanguine, Bilious, Lym-

PLATE XXVIII.

GEORGE Q. CANNON.

EXPLANATION TO PLATE XXVIII.

SANGUINE, LYMPHATIC TEMPERAMENT.

The signs of the Sanguine to be noticed are the retreating forehead full and high; perpendicular at the back head; large Cerebellum and sloping shoulders. The Lymphatic is shown in the large, round head widening from the top downward, and the large, full cheeks. The organs of Animal Nature are large. (Chapter VIII.) The Perceptives are also large. (Chapter II.) This belongs to the carnally minded class. (Chapter XIII.)

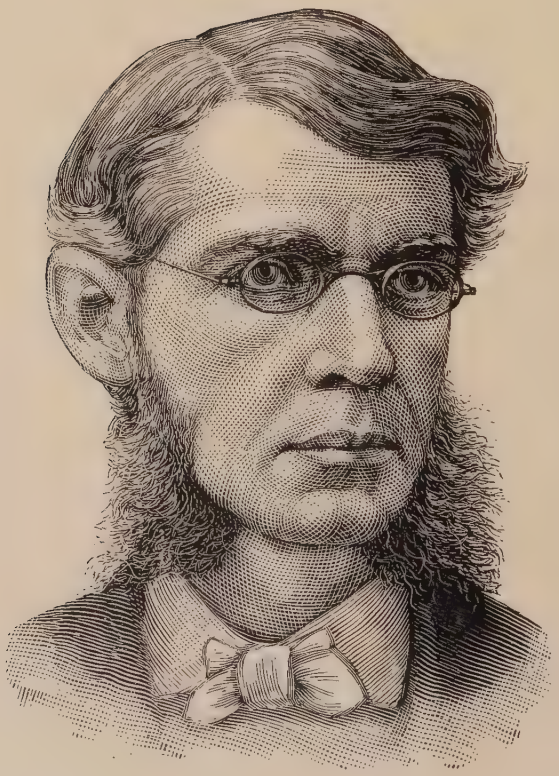
Hon. George Q. Cannon was formally a member of Congress from Utah. Since the death of Brigham Young he has been one of the leading spirits of the Morman Church. At different periods of his life he has been builder, farmer, gold miner, printer and newspaper editor.

phatic. For illustration of this temperament see Plate XXXII. Other Lymphatics, see Plates XXVIII., XXX., XXXIII., XXXIV. and XXXV.

We sometimes find the two non-vitals blended and built upon one of the vitals, producing the Sanguine, Encephalic, Lymphatic or the Bilious, Encephalic, Lymphatic; in this case the temperament is strongly non-vital, but we will proceed in the same way as with other combinations although these are more difficult to determine. Whichever of the temperaments preponderate in these two combinations will be shown by the respective indications of each. In most cases of these combinations one of the vital temperaments is leading. For illustration of Sanguine, Encephalic, Lymphatic Temperament see Plate XXXIII. For illustration of Bilious, Encephalic, Lymphatic Temperament see Plate XXXIV.

Having determined the proportion of each temperament in combination, we can judge of the characteristics of the person accordingly. The proportion of each temperament in all combinations is the basis for judging of the characteristics of the person.

PLATE XXIX.



FRANCIS L. PATTON. D. D., LL. D.

EXPLANATION TO PLATE XXIX.

BILIOUS, ENCEPHALIC TEMPERAMENT.

This is a good illustration of this temperament the Bilious and Encephalic being about equal. The indices of the Bilious are in the forehead, widening of the head from the front to the back, and angular features. The Encephalic is shown by the high head and tapering of the head from the top downward. The Spiritual organs are large. (Chapter V.) Perceptive organs large. (Chapter II.) The organs of memory are also large. (Chapter III.) This belongs to the Hope Head class. (Chapter XIV.) The picture does not show as much Encephalic as exists in the person.

Francis L. Patton D. D., LL. D. is President of Princeton College. Dr. Patton has written extensively upon theological subjects. He is prominent in the Presbyterian Church, taking an active part in the great revision discussion.

We find occasionally, the quadruple combination. It is rather hard to decide upon the proportion of each to the other, but if we strictly adhere to the indices of the primaries they will be sure signs to indicate the characteristics. For illustration of this temperament, Sanguine Bilious, Encephalic Lymphatic see Plate XXXVIII.

It is claimed by some writers that the equal blending of the four primary temperaments is the best development possible and is the highest type of humanity in its harmonious entirety.

We have been asked if there be such a temperament as "Encephalic Lymphatic?" We reply that we never have seen a temperament of this description; and do not see how it is possible; for it would be wholly non-vital i. e. without vitality.

Persons may develop the Encephalic and Lymphatic, one or both, upon either or both the Sanguine and Bilious foundations, so that the whole temperament may be two-thirds or more non-vital but still retain some of the characteristics of the vital.

PLATE XXX.

HON. SAM'L E. WHEATLEY.

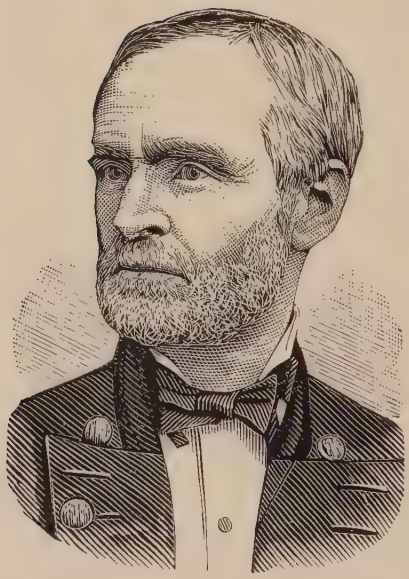
EXPLANATION TO PLATE XXX.

BILIOUS, LYMPHATIC TEMPERAMENT.

This is not a good illustration of this temperament. The indices in relation to the Bilious are the retreating forehead, head widening from front to back; dark hair and square shoulders. The Lymph is shown in round full head and face. The squareness in upper frontal head is an indication of the Encephalic but it is very slight. There may be a trace of the Sanguine but it is not noticeable in the picture. This is a good specimen of the business head. (Chapter XVII.) Belongs to conventional class. (Chapter XV.)

Hon. Samuel E. Wheatley is Commissioner of District of Columbia, and is regarded as a thorough business man. He is a warm advocate of the public school system of Washington. Director of the Fireman's Insurance Co., and Vestryman of Christ Church, P. E., West Washington.

PLATE XXXI.



WILLIAM T. SHERMAN.

EXPLANATION TO PLATE XXXI.

SANGUINE, BILIOUS, ENCEPHALIC TEMPERAMENT.

The illustration is good, showing the three temperaments well blended. The Sanguine and Bilious are so intermixed that the indices do not show distinctly; notice in the face and head the uniformity of the Sanguine; the widening of the head from front to back as indications of the Bilious. The Cerebellum is too small for vital temperament, so it is classed with non-vital, making the whole the Sanguine, Bilions, Encephalic. The Perceptives are large. (Chapter II.) Hope Head. (Chapter XIV.) Domestic organs also also large. (Chapter IX.) Gen. William T. Sherman is too well known to need any remarks here.

PLATE XXXII.

REV. JESSE H. JONES.

EXPLANATION TO PLATE XXXII.

SANGUINE, BILIOUS, LYMPHATIC TEMPERAMENT.

There is not much Lymph shown in the picture. The only point in regard to the Lymphatic that is noticeable is the roundness of the head. Within the last few years this gentleman has developed more of the Lymph. This picture is mostly Sanguine Bilious. This plate indicates large Æsthetic organs. (Chapter VI.) Large Perceptives. (Chapter II.)

Rev. Jesse H. Jones is very much interested in enterprises for the uplifting and improving the Human Race. He is especially interested in Heredity and kindred subjects, having published a work in reference to Powell's system of Human Temperaments. The title of the work is "Holy and Scientific Marriage." Among his other works we mention "Know the Truth" (Metaphysical,) "The Kingdom of Heaven," "The Bible Plan for the Abolition of Poverty." Mr. Jones is well known in the New England States as a Congregationalist Minister.

PLATE XXXIII.

CAPT. JOHN S. WISE.

EXPLANATION TO PLATE XXXIII.

SANGUINE, ENCEPHALIC, LYMPHATIC TEMPERAMENT.

The points of the Sanguine noticeable are the thickness through the head from ear to ear, the curving of the high, full head and sloping shoulders. We observe the Encephalic in the great height from the opening of the ear to the top of the head. And the Lymphatic in the round full head and thick pug nose. The three so well blended that it is quite difficult in a picture to distinguish all the points. (Chapter XXI.) The Perceptives are large. (Chapter II.) The Reflectives are large. (Chapter IV.) This belongs to the combination for Profession and Business. (Chapter XVII.)

John S. Wise is a Virginian by birth and is well known as a politician. He belongs to that wing of the Republican party known as the "Readjusters," and is its acknowledged leader.

PLATE XXXIV.

A. A. Mc. LEOD.

EXPLANATION TO PLATE XXXIV.

BILIOUS, ENCEPHALIC, LYMPHATIC TEMPERAMENT.

We notice the Bilious in the forehead, the Encephalic in the squareness at the top of head and the Lymphatic in the nose and cheeks. The three are very well blended. This belongs to the Conventional class of heads. (Chapter XV.) Reflectives are large. (Chapter IV.) Organs of animal nature large. (Chapter VIII.)

A. A. Mc Leod is President of the Philadelphia and Reading Railroad. "He enjoys the fullest confidence of Capitalists. He is a man of determined character, progressive, and believes in keeping up with or getting ahead of the procession."

PLATE XXXV.

BENJ. P. POORE.

EXPLANATION TO PLATE XXXV.

SANGUINE, BILIOUS, ENCEPHALIC, LYMPHATIC TEMPERAMENT.

This temperament is rarely seen. In this illustration we do not see much of the Encephalic, but we notice the Sanguine in the retreating forehead; the Bilious in the back head and the Lymphatic in the whole organization. It is very difficult to show the Encephalic with the Lymphatic in combination. Plate XII. shows a front view of four temperaments to good advantage. The Perceptives in this picture are very large. (Chapter II.)

Benjamin P. Poore is one of the best known men of the National Capitol. In early life learned the printers' trade. He has been for many years correspondent of Boston *Atlas*, *Traveller* and *Herald*. He is considered a society man and has a genial nature.

CHAPTER XXII.

HEREDITY

AND

TEMPERAMENTAL MARRIAGE.

HEREDITY, LIFE LINE, VITAL TENACITY, VITAL VIGOR AND TEMPERAMENTAL MARRIAGE.

James C. Jackson, M. D., of Dansville, N. Y., writing in relation to marriage and heredity in *Laws of Life*, says: "What is needed in order to improve the physical characteristics of America's children is in the first place to find out wherein they deviate from the true model; then set to work influences which under the laws of reproduction shall directly tend to induce conformity thereto instead of deformity. It is just as easy to improve the breed of children as it is the breeds of domestic animals for the human organism is as impressionable in this respect as the organism of animals, and I think rather more so, the susceptibility in this direction being in ratio to its rank."

Dr. Jackson furthermore, after citing illustrations to prove the foregoing statement and showing how the pre-natal character is influenced and formed, says; "That these

principles applied to our people would not only reduce their bills of mortality and greatly improve their general health but would in a large measure prove morally efficatious, making them be in all that pertains to the development of their reason, their mental sense, and their spiritual intuition, and so, of course, in the department of character, greatly superior to what they are now."

The very fact that within the last twenty years wonderful improvement has been made in the quality and condition of domestic animals, should lead the thoughtful man and woman to consider how to promote the improvement of the physical, mental and spiritual condition of that grandest of God's creatures, man.

What care, thought and expense have been given to the breeding of domestic animals, and with what wonderful results! Horses for speed, draft, durability and beauty. Cattle for beef, milk, butter or all combined. Sheep for mutton, fine, coarse or graded wool. What marvelous changes have been wrought in these creatures. Equally as great and marvelous changes may be wrought in improving the natural condition

of humanity, if proper thought and care be given to the mating of the sexes and action taken according to the laws governing the reproduction of the race.

The original natural condition of mankind was not enmity to God, but love and fellowship. It is sin inherited and transmitted, sin before, in and after marriage that has entailed upon mankind all the miseries of enmity to God, with its consequent sickness, crime, misery, degradation and death. Is not practical reform therefore urgently needed in regard to Heredity?

The well established fact of the transmission to the child of the characteristics of parents and ancestors needs no comment. The problem is to remedy and prevent the transmission of tendencies to evil and to perpetuate the virtuous characteristics of humanity, so that man shall be brought out of his unnatural condition of evil and enmity to God, into his natural condition of love to God and fellowship with Him in whose image he was first created.

Where shall the reformation begin if not in the proper understanding and comprehension of our own nature and the relation it sustains to the source of life?

It is necessary to go back further in the lives of the parents than the time when the mother exerts her influence upon the child in its pre-natal life. We must go back to the time when the parents have not entered into marriage, which has for its superior object the great responsibility of the reproduction of life.

First of all there must be purity in the matter of chastity and continence in both man and woman. This is very essential, there ought to be purity in heart, mind, spirit and body.

How often instead of this do we find impurity especially in the man. Oh men what is right for you to demand of women in this respect is right for them to demand of you.

How often do we find men and women becoming united when their natures are corrupted by unchastity, incontinence, and evil thoughts which develop a spirit of evil. In many cases their bodies are tainted with disease often due to their own habits, or poisoned by alcohol, tobacco, opium, morphine and the like. Their vices and virtues and consequent characteristics, will be transmitted by the operation of the law of inheritance, to the

new life that is to be bone of their bone, flesh of their flesh and blood of their blood.

Therefore it is very essential in the first place that there be purity in the lives of the contracting parties before the union and this equally as necessary after the conception of the new life. There is very strong reason to believe that mankind is below the brute in this respect of continence when the female has a double responsibility; its own life and of the new life in its pre-natal condition.

This chaste principle of continence must be strictly observed that is recorded of Joseph the father of Jesus, Matt. I, 25.

To the mother in the responsibility of a pre-natal and natal existence belongs the high function of forming the new character.

But the father can and must help by giving to the mother rest and freedom from care and responsibility. Such freedom as shall bring to her peace and tranquility of mind, and such nourishment to body, mind and spirit as shall impart to her great vitality which in turn is to be transmitted to the new being.

The father must bring to the mother comfort, hope, cheerfulness and love, and together their love must be blended in the love of Him who gives the life that is to be, so that it shall be one of love, and not of enmity to God.

The mother by thought, manner and living can make the new creature essentially what she will, for the same life flows through child as mother. How important then during the pre-natal existence of the child, that the mother have those circumstances and conditions for her environments which shall lift up her thoughts and life in joyous contentment.

If these things be important during the pre-natal existence, of equal importance are they during the first few years of the child's life. During these two periods the seeds or germ principles of character are formed. They have been transmitted to it from the parents and ancestors, and the fruits borne in the life will be according to the germ principle already inherited, unless other principles be engrafted into it by a new birth or transformation.

But our purpose here is accomplished by treating of the principles of heredity.

We will simply mention a few influences that conform to or against inherited characteristics.

First in the home and its surroundings, the parent's lives, the child's playthings, toys, pictures and home surroundings. A little later the child's playmates and associates; the books studied, the papers read; and the things seen, heard and handled leave their impress for good or evil upon the character and largely determine the child's usefulness in after life.

It is evident that the time has come when thoughtful men and women must put aside the mock modesty which is so prevalent and come to a thorough knowledge of the sexes, in purity of thought and heart, which is the foundation of a true life and growth toward the likeness of Christ.

We are not writing upon sexual physiology only as it relates to the brain, and brain to character, and character to temperament, and temperament to heredity, and heredity to a new character. In regard to these subjects we make examinations and give advice in the proper use of

the faculties of the brain and in the blending of the temperaments in such manner as to produce better offspring.

We refer the reader to excellent books upon the subject of physiology; one for girls and women; one for boys and men, by Mrs. E. R. Shepherd.

That there is a compatibility in the union of the sexes other than by love only, is a settled fact. This is shown by the care exercised in the breeding of domestic animals, and the good results that have blessed those who have paid attention to physiological laws in the marriage relation. Notice also the evil resulting from consanguine marriages in royal families.

Consanguine or marriages of blood relations are strictly forbidden in the Levitical law, and violations were severely punished.

The question may be asked what constitutes consanguine marriage? Does it relate simply and only to blood relationship, or are there conditions of character and temperament which make two parties of different families and blood consanguine to each other? Con is a prefix denoting union,

association, running together etc. Sanguine derived from *sanguis*, meaning blood. Consanguine therefore means a union of blood.

Now where there is a similarity of physical and mental characteristics, denoting the same temperament, there must of necessity be a similiarity of blood or consanguinity. If this be the case consanguine marriage may and does occur otherwise than by what is usually called blood relation.

Where the conditions of character are such that the temperaments are the same or of the same class, we perceive consanguine marriages readily occur and as a result unhealthy offspring, while the prospect of longevity is about one-half the all wise Creator designed. "The years of a man's life are three score and ten" are the words of Holy Writ, whereas the average is but about thirty-five.

To avoid these consanguine marriages the value of the knowledge of temperaments is recognized as a principle to lead in the reformation of human nature.

The great under-lying principle in the proper union of the sexes, is that in order to

avoid the consanguine marriages and secure co-operation in the union, it is necessary to have the temperaments of the opposite class i. e. one vital or positive, one non-vital or negative. This principle exists in other subjects, as two substances of the same kind, quality or power do not attract but rather repulse each other. Two positively charged magnets will repel, whereas one positive and one negative will attract each other.

So in life, there must be an affinity, or one vital positive principle and one non-vital, negative principle. In order to secure healthy children, the proportion of the non-vital in the parents must be one-third of the sums of the vitals. One party Sanguine Bilious Encephalic, one-third of each, equals three parts, two parts vital, one part non-vital, the other party Sanguine Bilious, all vital which added to the three parts of the other party is six parts in the two, five vital one non-vital. This would not be desirable because only one-sixth of the whole would be non-vital. Now if the non-vital party be one-third vital and two-thirds non-vital, we have two-thirds of the whole non-vital which is desirable.

The great principle to be considered is that one of the parties must be vital and the other non-vital. The greater the physiological difference in this respect, the better the effect upon the progeny. It is not to be presumed that two shall be totally unlike in their mental capacities but rather that the leading traits shall be the same or nearly so and the difference only to secure affinity or compatibility.

The difference in the two should be made up by the compound: that is what one lacks in mental vigor and capacity the other should possess. We are sure that if this principle of temperamental union of the sexes were understood and obeyed, consanguinity in marriage and the consequent evil effects upon the progeny would be avoided.

We sometimes find a masculine temperament (either vital or non-vital) upon a feminine foundation, i. e. characteristics inherited from mother or father's mother, partaking of the feminine rather than the masculine nature. The reverse of this is true of the feminine temperament, i. e. characteristics inherited from father or mother's father, partaking of the masculine rather than the feminine nature; thus we have a masculine

feminine and feminine masculine. They belong to either the vital or non-vital class. It is quite necessary to understand this principle, in considering the compatibility or non-compatibility of the sexes, because it would not be advisable to join a masculine-feminine with a feminine-masculine for they would both be upon a feminine foundation, whereas to secure the best results physically and psychologically, one should be upon the masculine and the other upon the feminine foundation, in connection with the rule previously observed in regard to the vital and non-vital compatibility.

There are certain signs or indices that determine from which ancestor the most of the characteristics have been inherited viz. thickness through the region of propensities, back head largely developed, dark hair and angular features; indicate inheritance from the masculine, either from father or grandfather.

Narrow through the region of propensities, front of head largely developed, general fineness of and light hair and features indicate inheritance from either mother or grandmother.

It often occurs that the female inherits masculine characteristics from the mother's father; and the masculine, feminine characteristics from the father's mother.

The author lately examined a gentleman in regard to his inherited characteristics, and found that the character was almost entirely like that of his mother's father. The gentleman said that he was so much so, that he was frequently called "grandfather." Another one examined was almost entirely like his mother, and still another like his father's father. This subject evidently requires much thought and study to comprehend.

It frequently occurs that there will be an inheritance from both father and mother when the medium between the two foregoing rules will be observed. This often occurs in the younger children of the family, while the older ones have the marked characters of either one or the other parent. This is owing to the fact that the parents have become more alike in their thoughts and aims in life so that there is not that contrast as formerly and the younger children partake of their similarity.

An important subject to mention in this place is that which is called vital tenacity

as indicated by the life-line. It is a fact with which all physicians are familiar, that persons often recover after they have been given up to die and as often die when recovery was expected, and the only reason given is that one possessed a good constitution and the other did not. But is this always the case? We often see persons of a feeble, sickly constitution living years after they were expected to die, living on and on, to the surprise of friends and physicians, and succumbing to the fate of all mankind, only when extreme old age brings them to the end.

In the other case we have observed the strongest constituted and healthy person giving way to the apparently most trivial circumstance, when the physician and friends looked upon the case as of sure recovery. Now in these cases what is the difference? Why should one hold on so long and hard and the other let go so quickly and easily? It is this, the one who held on has great vital tenacity, not vital vigor or a good constitution. The other had small vital tenacity, but good vital vigor and constitution.

This vital tenacity can be determined by what is called the Life-line. It is this, draw a line from the external extremity of the eye bone (lateral, inferior angle of the *os-fon'tis*) to the occipital protuberance; the distance between this line and the opening of the ear (the *me'atur auditorum externus*) indicates the vital tenacity, or signs of longevity. If this distance measure one inch the vital tenacity is very good, and the subject may expect under ordinary circumstances (violence excepted) to live the allotted three score and ten or even the four score years. If the space fall below one-half inch the prospect is for a life of less than fifty years.

Vital vigor is that part of the brain which is the motive or cerebellum, sometimes called vitality, because a good strong, well developed cerebellum indicates good vitality, and strong physical constitution and endurance; also motive power. It is considered by some to be the organ of vitality which is necessary for the reproduction of life. Vital tenacity and vital vigor should not therefore be confounded. Both are important factors in the harmonious structure of man; both usually come by and through in-

heritance. Vital vigor, may however, be acquired more readily than vital tenacity.

In concluding this subject we will quote from Powell's work; he says: "Every part of the body contributes to extend that force which denominates vital vigor. Vital tenacity or life force, is indicated alone by the depth of the brain's base; this may be strong and yet the person may be so deficient in vigor as to be all the time complaining, and thus he may live on for twenty or thirty years. Such instances may be frequently seen in the highly Encephalic.

"We are frequently asked, does the depth of the brain's base, as per measurement, change after maturity? We answer in the affirmative. Mental and muscular activity promote development up to the meridian of life, or even later in many instances, and then advancing age reduces it. Idleness reduces it, and so does every habit that is unfriendly to health.

"Observation has brought us to the opinion that physical exercise only sustains and develops vital vigor, while mental toil, under the action of excitement and a feeling of responsibility, develops vital tenacity.

"Plaster casts taken of the author's [Powell's] head, one in 1836 and another 1847, show an increase of the Life-force of the fourth of an inch. We have witnessed, in young men, a considerable increase in a year and a half. Those who inherit a capacity for a long life may lose it by idleness and improper habits."

CHAPTER XXIII.

SPIRITUAL TRUTHS
APPLIED TO THE
LIVING HEAD.

SPIRITUAL TRUTH

Introductory.

It is intended simply to state here principles that may serve as keys for the thoughtful to unlock the glories of the Kingdom, for when we are able to comprehend the principles of brain development, we hold the key which unlocks the mysteries of spiritual life and death.

SPIRITUAL TRUTHS APPLIED TO THE LIVING HEAD.

The value, importance, and necessity of applying the Truth, as exemplified and taught by Christ, to the living character, will be realized when the Divine principle becomes so developed that man comprehends the unity of life, and understands the Word

of God as directly applicable to his living characteristics.

The unity of the Divine principle with mankind is what every thoughtful person ought to seriously consider. The degree of the Divine principle of Godlikeness in the creature depends first upon the inheritance that the living organism receives from its parents; principles of the truth, representing Godlikeness; principles of the lie representing Devillikeness.

A character may start with both a spiritual and carnal life, with the probabilities greatly in favor of the last being the largest as that is the case in a very great majority.

The spirit or principle of a new character is a part of the spirit of God. A man may develop into Godlikeness, by discerning the things of the spirit and thus become spiritually alive; or he may be developed into Devillikeness, by making active the carnal nature, which subdues the voice of conscience and he thus becomes spiritually dead. The physical has nothing to do with the spiritual death.

Let us apply the truths of the Bible, spiritually interpreted, to the character and

see if we can perceive new light in the relation that man sustains to the Divine, and the growth of the spiritual nature in him.

It is very necessary to understand, that while the Scriptures bear a literal interpretation, all through them runs a likeness or similitude to spiritual truths. This is especially so in the New Testament: "The letter killeth the spirit giveth life." Receive the letter or literal interpretation, but acquire the spirit, and apply its teaching to human character and intellect.

"In the beginning God created the Heaven and the earth." Receive and believe this account of the creation of the literal Earth and Heaven, with all the material universe; but there is a spiritual meaning to be derived from it and applied to man. The Heaven and Earth, represent the two natures of man, in other places called the Heavenly and the Earthly Kingdom: the Spiritual and the Carnal nature. The light and darkness of the creation, are figurative of the light and darkness which Christ referred to in his disciples. The light represents the day or Heavenly nature. In Heaven there is no night. Darkness represents the night or carnal nature. "For

every one that doeth evil hateth the light," "But he that doeth truth cometh to the light."

In Revelations the abode of the redeemed is spoken of as a condition and place where there is no night, (darkness or evil.) God saw the light that it was good, and God divided the light from the darkness, that is he separated the light and darkness: Heavenly and Carnal natures.

God made the firmament, and divided the waters that were under it from the waters that were above. Firmament represents the Heavenly nature which was divided from the Earthly under it. Water or waters represent the word or words of truth or error. Right words represent truth, Christ, the God in man. Wrong words the Lie or Devil in man. "By their fruits ye shall know them." Fruits, deeds, works, words mean the same.

So God divided or set a boundary between what was Heavenly and Earthly in the character. God also established lights in the firmament, higher nature, to give light unto the earth, lower nature. He also made two great lights and set them in the firmament to give light upon the Earth,

the greater light to rule the day, and the lesser to rule the night. The great light representing the day or Heavenly wisdom in the nature. The lesser light of the night which is Earthly wisdom. He made the stars also, representing other faculties of the character.

Jesus, the true Word, says "I am the light of the world, he that followeth me shall have the light of life. He that drinketh of the water (words of life) that I shall give him shall never thirst, but it shall be in him a well of water (fountain of words) springing up into everlasting life."

Now the earth brought forth fruit after its kind, the water also brought forth the living creatures. These living creatures represent living thoughts, words, deeds and works that flow out from our Earthly, to be developed into the Heavenly nature, represented by the firmament of Heaven; or developed into the beastly nature, if man so elect, represented by creeping animals. "Be fruitful, multiply, replenish the earth and subdue it." God took the man and placed him in the Garden of Eden to keep it and dress it. We see the spiritual application of this to the living character. The

Garden of Eden represents the character of man. The word Eden is derived from a Hebrew word meaning delight, pleasure. It is also used as Paradise, Heaven.

The character of man was according to the Bible account without sin, consequently perfect, a paradise: Heaven on earth. But by disobediance the character lost its high function of holiness and became a corrupted nature which was transmitted to generation after generation, until man became so sinful that he no longer inclined to God and holiness but to false gods and unholiness. The edict however was sent forth: "Choose ye this day whom ye will serve, God of Heaven, or God of Earth."

It is the part of wisdom in considering these things to accept the literal in order to discern the spiritual truth and apply it to the present condition of man; this is the way to secure the benefit of all Bible truth.

The Garden of Eden represents man with the living spirit of God in him, to rule over, keep, dress and subdue. To be fruitful, multiply and replenish, so as to bring forth abundantly of right thoughts, words and works which are the fruits of righteousness.

In order that this may be accomplished man must choose the seed to be sown. If man be now earthly in his nature, shall he continue thus? Or is the earthly condition but a preparation or seed time that will develop light or darkness in the character? "For every one that doeth evil hateth the light, but he that doeth truth cometh to the light." Christ is the spirit of light. Satan the spirit of darkness. Now we see that the choice is that which will develop either the heavenly or earthly nature and bring forth fruits accordingly. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like;" these refer to the carnal nature. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" these refer to the Heavenly nature.

The question to be considered is, which is the largest in our character; truth or falsehood? Which seed are we sowing? "Whatsoever a man soweth that shall he also reap." If the principle of the spiritual nature of

right words and deeds be the largest and if we use them as Christ taught, then we are sowing "to the spirit and shall of the spirit reap life everlasting." But if we are sowing to the "flesh we shall of the flesh reap corruption."

We do not need to wait for the harvest, the returns of our sowing come soon and abundant. We get pay in the same kind and quality as that which we sow, whether it be the principle of truth, Heavenly wisdom, purity and light, or error, worldly wisdom, impurity and darkness.

These are seeds sown in the character, the one kind belonging to the heavenly, the other to the earthly Kingdom. Christ says that the Kingdom of Heaven is like a grain of mustard seed which a man took and sowed in his field and it grew until the birds of the air lodged in the branches thereof.

The mustard seed represents a small seed of truth, field the Garden of Eden of man's character, birds of the air represent high thoughts to lodge in the branches of character, that spread out and bear fruit. Christ is the Truth. The question is then, which character do we live the spiritual or the carnal? How may we gain the one to

be desired? By being born again of the water and spirit, thus we may sow to the spirit and reap the Heavenly Kingdom, which is illuminated by that light which needs no sun or moon, for the Light which lighteth every man is within and gives light unto all in the house.

"Let your light so shine before men that they may see your good works and glorify your Father in Heaven."

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

"If ye know these things, happy are ye if ye do them."

CHAPTER XXIV.

SPIRITUAL HARMONY ESSENTIAL TO SALVATION.

SPIRITUAL HARMONY ESSENTIAL TO SALVATION.

In the preceding chapters on the relation of the faculties of the brain, we have endeavored to set forth the underlying and innermost principles in reference to the Carnal and Spiritual natures.

We have also observed that the Carnal nature relates to the seen and temporal things of life, and the Spiritual to those that are unseen and eternal.

The Word of God that liveth forever says: "The natural (earthly) man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth, discerneth, all things; yet he himself is judged of no man."

Again the Word of God is "Thou, God, will keep him in perfect peace, whose mind

is stayed on thee." Stayed means fixed, secure. Then in order to be kept of God, the mind must be fixed on him the spirit who is infinite, eternal and unchangeable. The question now arises, can the mind be stayed or fastened to the spirit of God, when it and the faculties that operate through it are carnal?

"For to be carnally minded is death, but to be spiritually minded is life and peace;" "because the carnal mind is enmity against God." While then the man's mind is against God, it cannot be stayed on him, consequently God cannot keep that mind in peace until it is changed or transformed from the carnal to the spiritual; but when this occurs the thoughts, words and deeds begin to operate in an opposite direction to that hitherto pursued. By this operation the activity of the faculties of the brain will also be changed, and the mind will become transformed from the Carnal to the Spiritual.

This is called right growth, or development of the brain. It is commonly called growth in the grace and knowledge of the Lord Jesus Christ.

It is evident that to be "kept of God," there must be harmony between him and man's spirit, both being spiritual.

If the mind be carnal it will not have peace but unrest. The peace that the world gives is only outward or superficial *moral* rest, not the inward *spiritual* rest that God gives to those who are in harmony with, and united to him.

"There is a peace that passeth understanding." Understanding represents worldly wisdom. Heavenly wisdom or fear of the Lord passeth understanding, because it is spiritual and therefore above. But a right understanding leads to Heavenly wisdom.

Peter, one of the great apostles of our Lord, mentions those "who are kept by the power of God, through faith unto salvation." This indicates that one of the conditions of being kept is faith. "Faith cometh by hearing and hearing by the Word of God." The living Word of God is Christ in man. Faith cometh through and by Christ, man's cooperation with him, and consequently those who are kept by the power of God must be like unto Christ.

"Faith is the substance of things hoped for, the evidence of things not seen." "We are saved by hope." Hope is waiting.

"For what a man seeth, why doth he yet hope for: but if we hope for that we see not, then do we with patience wait for it."

Therefore the mind that is stayed on God, will be kept through faith and hope. "He that believeth shall not make haste." "Rest (abide) in the Lord and wait patiently for Him." Resting in God brings peace to the spirit, and through the spirit to the mind, the mind at ease brings peace and rest to the body.

They who are kept are "strengthened with might by his spirit in the inner man." By inner man is meant the unseen principle or invisible spirit. They are therefore able to discern the principle of faith, which is the substance of things not seen, the evidence of things looked for. The evidence of the substance of faith is a Christlike life, and works that are the result of the harmony of spirit in God and man.

The man of faith is the ship that carries hope which is as an anchor to the soul, i. e. something to hold the vessel to keep it, not let it drift and be lost.

Faith and Hope will keep the mind fixed or fastened on God, and therefore safe, and in peace, being strengthened with might by his spirit in the inner man.

Belief alone is not faith. It is the beginning but not the ending. "The devils believe and tremble." Believing is the mental action required in coming to God, with sorrow and repentance; then comes the action of the spirit wherein the creature is born again. Faith is the result of this birth, i. e. change of heart, and consequently of life, from the Carnal to the Spiritual nature.

Faith will make itself manifest in words and deeds, which is evidence that the branch abides in the Vine. The true substance of Faith is the fruit of a Godly life.

Many people have the faculty that gives belief but being forgetful hearers and not doers of the Word, they do not grow in grace or rightly develop their faculties, consequently their requirement is more faith.

Now having faith and hope, the mind is like one who waits for the coming of his Lord: "Blessed are those servants whom

the Lord when he cometh shall find watching."

Watching and waiting are two necessary adjuncts in the mind of faith and hope. "He that believeth shall not make haste."

"Watch ye therefore." Waiting and watching do not imply inactivity, but restful, present alertness. "Rest in the Lord and wait patiently for him." "Delight thyself also in the Lord and he shall give thee the desire of thine heart." It is impossible for those minds to rest, when the faculties are so developed as to produce disquietude and activity in planning for future safety, forgetting that now is the accepted, the only time. All through the Scriptures are the thoughts of God to keep those minds who are stayed on Him and to keep now.

It is important for man to realize the fact that the saving power of God is manifest *now* and it is not necessary in order to be saved to wait till the time comes when our connection with mortality is disolved. Man may by the grace of God, enter the joys of heaven while he is clothed with mortality.

Now is eternal life to those minds who are stayed in Him, and who partake of his nature, and have passed from death into life,

by the operation of the spirit. Therefore rejoice being "kept by the power of God through faith," "Strengthened with might by his spirit in the inner man," having hope in God. "Wait and watch" having oil in the lamp, giving light, that ye may see the way, and not walk in darkness. "Sow to the spirit and of the spirit reap life eternal."

We conclude therefore that in order to develop a right growth of grace it is necessary to restrain the Carnal, and make active the Spiritual faculties.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." What is the banner here referred to, and how does it relate to THE TRUTH? "I will recompense their way upon their head," what does this imply?

"Set a mark upon the foreheads of men." What is the significance of this mark?

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." And it was commanded that they should not hurt the grass of the earth, neither any tree, but only those men which have not the seal of the ser-

vants of God in their foreheads." What is the seal or mark in the foreheads of the servants of God?

"Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are his."

These passages and many more which the reader will readily recall, show that the principles taught in the science set forth in this book are interiorly described in the Sacred Scriptures, and Craniognomy, although a modern discovery, is in fact as old as truth. Its application to the delineation of character and the regulation of conduct in conformity with the laws of human formation and development is destined to greatly accelerate the perfection of man as a being with whom and in whom dwelleth the Son and Father in all his fullness and glory. [St. John XVII: 21—26.]

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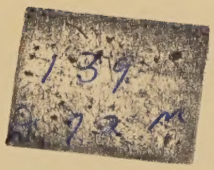

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